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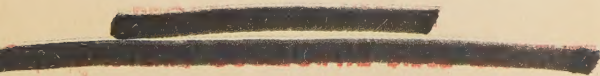



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THE GOSPEL ACCORDING
TO
ST LUKE

EDITED BY
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2. District of Galilee	<i>at end</i>
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* * The Text adopted in this edition is that of Dr Scrivener's
* * *Cambridge Paragraph Bible*. A few variations from
the ordinary Text, chiefly in the spelling of certain
words, and in the use of italics, will be noticed.

ABBREVIATIONS

A.V.	The "Authorised" Version of 1611.
R.V.	The Revised Version of 1885.
Heb.	The original Hebrew.
Sept. or LXX.	The Septuagint.
Targ.	The Targum.
Vulg.	The Vulgate.
Lit.	Literally.
Comp. or Cp.	Compare.

The names of the Four Evangelists are denoted by
M.; Mk.; L.; J.

INTRODUCTION TO THE FOUR GOSPELS

1. THE CONDITION OF THE JEWS IN THE TIME OF CHRIST

1. **Politically.** At the close of the Old Testament the Jews, after the Return from the Captivity in Babylon, were subjects of the King of Persia, and were kindly treated and left very much to themselves, except that they had to pay tribute. This quiet condition lasted under different masters until B.C. 169. In B.C. 330 the Persian power was destroyed by the Greek conqueror, Alexander the Great, and at his death the Jews fell alternately under the dominion of Egypt and Syria—the empires to N. and S. of Palestine, Syria finally (B.C. 203) remaining victor.

A party however grew up in Jerusalem which desired to break down the exclusiveness of Israel and introduce Greek ways of life. Hence arose violent dissensions, and in B.C. 169 the King of Syria—Antiochus, called *Epiphanes*, i.e. *Illustrious*—attacked Jerusalem, pillaged and profaned the Temple, carried off the Golden Candlestick, the Altar of Incense, the Veil of the Sanctuary and other treasures, slew or took captive thousands of Jews, and posted a Syrian garrison in a fort overlooking the Temple. He then endeavoured to destroy the religion of Israel, and introduce pagan worship throughout the land. This caused a brave resistance by the Jews, led by the heroic family of the Maccabees. The Syrian domination was broken, and at length for a short period Israel became independent again.

In time however the rivalry between two families, the Maccabees or Asmonaeans and the Idumaeen family of the Herods, brought the Romans upon the scene. Antipater, the father of Herod, appealed to the Roman general Pompey, who was then in the East. He besieged and took Jerusalem (B.C. 63), massacring multitudes of Jews and penetrating to the Temple, into the Holy of Holies itself. From this time the Romans were masters of the country, and exacted tribute from it. The *Publicans* were the tax-gatherers for the Romans,

and as the visible reminders of subjugation to the foreigner, and also because of their unscrupulous exactions, were odious to the Jews. In B.C. 40 the Romans made Herod the Great king of the Jews, to rule under themselves. He was an able prince, but unscrupulous and very cruel. He introduced Roman and Greek games and customs into the cities of Palestine, but at the same time he rebuilt the Temple with great magnificence.

Herod the Great died shortly after Our Lord's birth, and his kingdom, by permission of the Roman Emperor, was divided into three parts, ruled by his sons with the title of "Tetrarch." Philip became tetrarch of a region to the N.E. of the Sea of Galilee, which included Caesarea Philippi, so named after the Roman Emperor and himself. Herod Antipas ruled Galilee and Peraea, Archelaus Judaea. Archelaus governed so cruelly that the Emperor Augustus deposed him in A.D. 6, and took Judaea immediately under Roman rule, attaching it to the province of Syria. It was obliged to receive a Roman stranger as its governor, and such governors often rode roughly over the feelings of the people. Pontius Pilate was the fifth of these governors.

Alongside however of the Roman power a certain amount of authority was still possessed by the Jewish Council, called the **Sanhedrin** (from a Greek word meaning *Council*). This body consisted of (1) *Chief Priests*, i.e. members of the principal priestly families, who were Sadducees; (2) *Scribes*, i.e. professional teachers of the Law, who were mainly Pharisees; and (3) *Elders*; the total number being 71. The High-Priest was President. Its proper authority was confined to Judaea. It was the chief court of civil and criminal justice, and the chief administrative body, except for the supreme control of the Roman Governor, and was the final authority on matters of Jewish Law. It had not however power of carrying out a sentence of death. The Governor must be appealed to for this purpose, but he must decide in accordance with Jewish Law. Its rules contained strong injunctions to mercy.

2. **Religiously.** The chief religious forces in the time of Our Lord were those which are embodied in the various **Jewish Sects** (see Section 2), particularly the Pharisees and the Sadducees. But such persons as the Blessed Virgin and St Joseph, Zacharias and Elizabeth, Simeon and Anna, shew that there were some devout souls who were true to the glories and responsibilities of Israel, though the professed leaders of

religion had departed so far from living faith in God. From such "Israelites indeed" the Baptist and Our Lord met with a full response. The Temple in Jerusalem was the chief centre of worship, but each town had one or more *synagogues*, which were not only religious meeting-places, but also courts of law and schools.

2. JEWISH SECTS

The Pharisees. The name = *Separated*, i.e. *Puritans*. They were zealous in guarding against the defilement of contact with unclean objects such as swine, or impure people such as heathen. This was a part of their enthusiastic observance of the Law in its minutest details, and of traditional interpretations and applications of the Law, as the code of conduct. Their enthusiasm secured the admiration of the people, and they were the popular and powerful party. Their radical fault, for which Our Lord denounces them so strongly and frequently, is the *hollowness* of their religion. They considered that the *outward act* was everything, and neglected the *inner motive*. Thus though their conduct was often exemplary, it was dictated by selfishness and pride. Our Lord's conflict with them was mainly on the observance of the Sabbath and on the law of unclean. Unlike the Sadducees they were believers in a future life and in Angels and spirits.

The **Scribes** were the teachers and interpreters of the Law from the time of Ezra downwards. In Our Lord's time all the chief Scribes were Pharisees.

The **Sadducees** derived their name perhaps from Zadok of Solomon's time, or from a later Zadok. They were the aristocratic members of the chief families in Jerusalem, which alone furnished the High-Priests. They were therefore in the main the Priestly Party, and not popular. Being powerful and comfortable they were worldly, and had no belief in a future life, or in Angels or spirits. They were cultured and open to foreign influence.

The **Cananaeans**, or **Zealots**, were fanatics who resented the rule of Rome, and sought to bring about the Messianic Kingdom by violent methods. They were not a formed party until the time of the wars with Rome which led to the Fall of Jerusalem.

The **Herodians** were partisans of the family of Herod. They thought that through the rule of these kings the Jews might attain their highest hopes.

3. NAMES OF OUR LORD

JESUS. The same word as **Joshua**, which means literally *The LORD (JEHOVAH) is Salvation or Deliverance*, and thus stands for the instrument through whom the LORD saves or helps. In O.T. Joshua's name was changed from **Hoshea** (= *Salvation or Deliverance*) to **Joshua** (Numb. xiii. 16).

Later the name became **Jeshua** (Ezra ii. 2), and is used in this form of the High-Priest of the Return from the Captivity.

Both Joshua, who brought the Children of Israel into Canaan from the Desert, and Jeshua were instruments by which God bestowed His saving help upon His people, and so are types of the great Redeemer.

In the Greek of the N.T. **Jeshua** becomes **Jesus**. It is thus in the Gospels the form of the Name which was given by the Angel both to Joseph and to Mary when the birth of the Holy Child was announced to them (M. i. 21; L. i. 31). The nature of the deliverance is explained by the Angel: *Thou shalt call His Name JESUS; for it is He that shall save His people from their sins.* (M. i. 21, R.V.)

This was the only *personal* name of Our Lord.

Salvation has a twofold meaning (1) *deliverance* from bondage or peril, (2) *restoration* to a condition of *sound spiritual health*. It is hence spoken of sometimes as *past*, sometimes as *continuing* in the *present*, sometimes as to be consummated in the *future*.

THE MESSIAH (= *the Anointed*). "*The LORD'S Anointed*" is the title of the reigning King in O.T. from 1 Sam. ii. 10 onwards. Although a great King and a great Servant of the LORD are foretold, the title "*The Messiah*" is not applied to either of them in O.T. (except possibly, but improbably, in Daniel ix. 25, 26). It is found however in N.T. times among both Jews and Samaritans as a recognised title of the expected One. The actual word **Messiah** occurs only in J. i. 41 (spoken by Andrew) and in J. iv. 25 (by the Woman of Samaria), but the Greek equivalent **CHRIST** (which see) is frequent. To the Jews of the time of Our Lord, "*the MESSIAH*" or "*the CHRIST*" denotes the King who should reign over the people of God, and probably also the Prophet and the Servant who had been foretold; but the ideas of the Sufferer and the Priest were not yet included in the title. In O.T. God Himself is

the Redeemer (Ps. cxxx. 8); the King expected will only reign over the people after their redemption. But before N.T. times the Jews had come to believe that the King would Himself share in the freeing and purifying of Israel. Hence M. i. 21 is in accordance with expectation. Our Lord accepts the title, but gives it a meaning far transcending the O.T. idea of it.

THE CHRIST (= *the Anointed*). The Greek equivalent of "The MESSIAH" (which see). In the Gospels it is usually a title, not a proper name, and should be rendered as in R.V. "*The CHRIST.*" The only exceptions are Mk ix. 41, L. ii. 11, and the name "JESUS CHRIST" or "JESUS which is called CHRIST," which occurs eight times. Later, especially in St Paul, CHRIST is used quite as a proper name.

The full name JESUS CHRIST includes the declaration of the true humanity of the Saviour (JESUS) and of His relation to the earlier dispensation (CHRIST) (*Westcott*).

THE LORD. A title in common use among the Jews, applied to any one of position. As used of JESUS it probably indicated a growing appreciation of His Office and Nature—first respect to Him as a Teacher, then homage to Him as Sovereign, and lastly reverence to Him as God. The same word is used for the Sacred Name JEHOVAH in the Greek O.T.

Master. Used in addressing JESUS during His lifetime by Disciples. The sense is always *Teacher*, and the word stands for the Hebrew Rabbi, which was a term of profound respect.

The Son of David. A title of the expected Messiah, not found in O.T., but in use for some sixty years before CHRIST's birth. The Scribes held that the Messiah must be descended from David, and when JESUS is addressed by this title it probably implies belief in His Messiahship.

The Son of GOD. This was not a common title of the Messiah among the Jews, but O.T. shews the Davidic King treated by God as a son in 2 Sam vii. and Ps. lxxxix., and in Ps. ii. 7 he is associated in God's sovereignty over all nations. In these passages the Son is not, as in Egyptian and Roman mythology, *physically* descended from God, but has the rank and the discipline of the son in a household.

Our Lord never uses the title Himself, but He calls Himself *the SON* in relation to *the FATHER*, and claims a sonship distinct from that in which the Disciples are sons of God. In quoting Ps. cx. 1 He also claims to be in all senses of the word **Son of GOD.**

The Son of Man. In some passages of O.T., chiefly poetic, **Son of Man** (strictly *a son of man*) is used as = *one of the human race*, but the **Son of Man** upon the lips of Our Lord was new as the title of an individual. Before His time it was not a recognised name of the expected Messiah. It is used exclusively in sayings of Our Lord Himself, except in Acts vii. 56, which is almost a quotation of His own words.

In using this title in preference to the **Son of GOD** or the **Son of David** CHRIST proclaims His liability to human suffering and His relations to the whole of mankind. It is an assertion of (1) true humanity, (2) distinctive preeminence among men, (3) ideal and representative humanity. "He gathers up into Himself all humanity, and becomes the source of a higher life to the race....It follows that He is in perfect sympathy with every man of every age and of every nation" (*Westcott*).

It is noticeable that Our Lord calls Himself by this title on two classes of occasions: (1) when describing His earthly work in the time of His humility, (2) when foretelling His future advent in glory (comp. Daniel vii. 13). The representative man must experience both the depths and the heights of humanity, and in face of evil must be both Sufferer and Judge. Comp. the Collect for First Sunday in Advent.

The WORD. See note on J. i. 1.

4. CHRONOLOGICAL TABLE

B.C.	
4 or earlier	Birth of JESUS CHRIST. Death of Herod the Great. Herod Antipas becomes Tetrarch of Galilee.
A.D.	
8	JESUS at Jerusalem for the Passover.
14	Death of the Emperor Augustus. Accession of Tiberius.
18	Caiaphas becomes High-Priest.
25	Pontius Pilate becomes Governor of Judaea.
26	Beginning of the ministry of the Baptist.
27	Baptism of JESUS CHRIST.
29 or 30	The Crucifixion.

5. SYNOPSIS OF GOSPEL HISTORY

(From *The Cambridge Companion to the Bible*, which see for notes.)

PART I. THE NATIVITY AND EARLY YEARS

	MATT.	MARK	LUKE	JOHN
1. The Preface of St John...	.....	.....	.....	1. 1-13
2. The Preface of St Luke...	.....	.....	1. 1-4	
3. The Birth of St John the Baptist announced ....	.....	.....	1. 5-25	
4. The Annunciation to Mary	.....	.....	1. 26-38	
5. The Salutation of Mary. The Magnificat .....	.....	.....	1. 39-56	
6. Birth of St John the Baptist. The Benedictus...	.....	.....	1. 57-80	
7. Appearance of an Angel to Joseph in a dream	1. 18-25 a			
8. The Nativity of Jesus ..	1. 25 b	.....	2. 1-7	1. 14
9. The Genealogies	1. 1-17	.....	3. 23-38	
10. The Announcement to the Shepherds.....	.....	.....	2. 8-20	
11. The Circumcision and Presentation in the Temple .....	.....	.....	2. 21-38	
12. The Visit of the Magi ..	2. 1-12			
13. The Flight into Egypt ..	2. 13-15			
14. The Children slain at Bethlehem	2. 16-18			
15. The Return to Nazareth	2. 19-23	.....	2. 39, 40	
16. Jesus, 12 years of age, goes up to Jerusalem..	.....	.....	2. 41-52	

PART II. THE MINISTRY

17. St John the Baptist	3. 1-12	1. 1-8	3. 1-18	1. 15-18
18. The Baptism of Jesus ..	3. 13-17	1. 9-11	3. 21-23	1. 32-34
19. The Temptation of Jesus	4. 1-11	1. 12, 13	4. 1-13	
20. The Testimony of St John the Baptist .....	.....	.....	.....	1. 19-34
21. The first Call of Disciples: Andrew and another [?St John], Simon Peter, Philip, Nathanael [?Bartholomew].....	.....	.....	.....	1. 35-51
22. The Marriage in Cana ..	.....	.....	.....	2. 1-11

	MATT.	MARK	LUKE	JOHN
23. Jesus goes to Capernaum .....	.....	.....	.....	2. 12
24. The Passover, Jerusalem. The Cleansing of the Temple .....	.....	.....	.....	2. 13-25 3. 1-21
25. Interview with Nicodemus .....	.....	.....	.....
26. Jesus in Judaea baptizing. John also baptizing....	.....	.....	.....	3. 22-36
27. Jesus passes through Samaria into Galilee. The Woman of Samaria....	.....	.....	.....	4. 4-44
28. Cure of the nobleman's son .....	.....	.....	.....	4. 45-54
29. Return to Jerusalem: Cure of an impotent man at the Pool of Bethesda ..	.....	.....	.....	5
30a. The Imprisonment of John the Baptist.....	14. 3-5	6. 17-20	3. 19, 20	
31. Jesus preaches in Galilee	4. 12-17	1. 14, 15	4. 14, 15	
32. Teaches in Nazareth; is rejected. Cp. sec. 63..	.....	.....	4. 16-30	cp. 4. 44
33. Dwells in Capernaum ..	4. 13-16	.....	4. 31, 32	
34. The (second) Call of Peter, Andrew, James and John: the first group of four in the Apostolic College ..	4. 18-22	1. 16-20	5. 1-11	
35. Heals a Demoniac in the Synagogue .....	.....	1. 21-28	4. 33-37	
36. Heals Peter's wife's mother and other sick folk	8. 14-17	1. 29-34	4. 38-41	
37. The Retirement of Jesus .....	.....	1. 35-37	4. 42, 43	
38. A Second Circuit in Galilee	4. 23-25	1. 38, 39	4. 44	
39a. The Sermon on the Mount. [St Matthew's order]	5. 1-7. 29			
40. Heals a Leper.....	8. 1-4	1. 40-45	5. 12-16	
41. Heals a Paralytic Man. Discourse thereupon ..	9. 1-8	2. 1-12	5. 17-26	
42. The Call of Levi or Matthew	9. 9-13	2. 13-17	5. 27-32	
43. Discourse on Fasting ..	9. 14-17	2. 18-22	5. 33-39	
44. The Disciples pluck ears of corn. Discourse on the Sabbath	12. 1-8	2. 23-28	6. 1-5	
45. Restores the withered hand on the Sabbath ..	12. 9-13	3. 1-5	6. 6-10	
46. The Plot against Jesus..	12. 14	3. 6	6. 11	
47. Retirement of Jesus: many follow: He heals many..	4. 24, 25; 12. 15-23	3. 7-12	6. 12, 17-19	

	MATT.	MARK	LUKE	JOHN
48. The Appointment of the Twelve	10. 2-4	3. 13-19 a	6. 13-16	
39b. The Sermon on a level place on the Mount. [St Luke's order: see 39 a.]			6. 20-49	
49. The Mission of the Twelve	10. 5-11. 1	cp. 3. 14b, 15		
50. Jesus heals the Centurion's Slave	8. 5-13	.....	7. 1-10	
51. Raises the Widow's Son to life.....	.....	.....	7. 11-17	
52. The Messengers of John the Baptist. Discourse about John	11. 2-19	.....	7. 18-35	
53. Jesus upbraids the Cities of Galilee	11. 20-30	.....	cp. 10. 13-15	
54. (a) The Supper in the house of Simon the Pharisee; (b) Parable of the Two Debtors.....	.....	.....	7. 36-50	
55. Circuit of Galilee with the Twelve .....	.....	.....	8. 1-8	
56. (a) A Demoniac healed ..	9. 32-34	3. 19-30	11. 14-36; 12. 10	
(b) Charge of casting out through Beelzebub Discourse thereon....	12. 22-28 12. 29-45			
57. The true Kinsfolk of the Lord	12. 46-50	3. 31-35	8. 19-21	
<i>Parables:</i>				
58. (a) The Sower.....	13. 1-23	4. 1-20	8. 4-15	
(b) The Candle under the Bushel	5. 14-16, cp. 7. 2, 13. 12	4. 21-25	8. 16-18 cp. 6. 38	
(c) The Seed growing secretly .....	.....	4. 26-29		
(d) The Tares.....	13. 24-30 and 36-52			
(e) The Grain of Mustard-seed	13. 31, 32	4. 30-32	13. 18, 19	
(f) The Hidden Leaven and other parables..	13. 33-35	4. 33, 34		
59. The Stilling of the Tempest on Sea of Galilee..	8. 18, 23-27	4. 35-41	8. 22-25	
60. The Gadarene Demoniacs	8. 28-34	5. 1-20	8. 26-39	
61. (a) Healing of the Woman with Issue. (b) The Daughter of Jairus....	9. 18-26	5. 21-43	8. 40-56	
62. The Cure of two Blind Men	9. 27-31			

	MATT.	MARK	LUKE	JOHN
63. A Second Rejection at Nazareth	13. 54-58	6. 1-6 a		
64. Third Circuit in Galilee. [Cp. Matthew iv. 23 and x. 1.]	9. 35-38	6. 6 b	13. 22	
65. The Mission of the Twelve	10. 1, 5-42	6. 7-11	9. 1-5	
66. Their work described....	.....	6. 12, 13	9. 6	
67. Jesus preaches alone....	11. 1			
68. What Herod thought of Jesus	14. 1, 2	6. 14-16	9. 7-9	
30b. The story of John the Baptist; a retrospect. See 30a	14. 3-12	6. 17-29		
69. The Feeding of the Five Thousand	14. 13-21	6. 30-44	9. 10-17	6. 1-14
70. Jesus walks upon the Sea	14. 22-33	6. 45-52	.....	6. 15-22
71. Heals Sick Folk at Genesaret	14. 34-36	6. 53-56		
72. Discourse concerning the Bread of Life .....	.....	.....	.....	6. 23-65
73. Jesus reproves the Scribes and Pharisees	15. 1-20	7. 1-23		
74. (a) The Syrophenician Woman. (b) Cure of Sick Folk	15. 21-31	7. 24-37		
75. The Feeding of the Four Thousand	15. 32-39 a	8. 1-9		
76. The Pharisees seek a sign	15. 39 b-16. 4; 12. 38, 39	8. 10-13	cp. 11. 16-29	
77. The Leaven of the Pharisees.....	16. 5-12	8. 14-21	12. 1	
78. Cure of a Blind Man at Bethsaida .....	.....	8. 22-26		
79. Caesarea Philippi. The Confession of St Peter..	16. 13-16	8. 27-29	9. 18-20	6. 66-71
80. The Church of Christ. Following Christ	16. 17-28	8. 30-9. 1	9. 21-27	
81. The Transfiguration	17. 1-13	9. 2-13	9. 28-36	
82. Jesus heals a Lunatic Boy	17. 14-21	9. 14-29	9. 37-43 a	
83. (a) The Second Prediction of the Passion. (b) The Poll-tax demanded. (c) Dispute who should be greatest	17. 22-18. 5	9. 30-37	9. 43 b-48	
84. Ascertain one casts out Devils in the name of Jesus, and follows not with Him	cp. 10. 40	9. 38-40	9. 49, 50	

	MATT.	MARK	LUKE	JOHN
85. A Discourse on Offences	10. 42; 18. 6-9; 5. 13	9. 41-50	17. 1, 2; 14. 34	
86. The Lost Sheep	18. 10-14	.....	15. 3-7	
87. (a) Of Forgiveness. (b) Parable of the Unforgiving Servant	18. 15-35	.....	17. 3, 4	
88. (a) Jesus goes to the Feast of Tabernacles in Jerusalem .....	.....	.....	.....	7. 1-10
(b) Incident on the way	.....	.....	9. 51-56	
89. Types of Discipleship ..	8. 19-22	.....	9. 57-62	
90. Mission of the Seventy Disciples .....	.....	.....	10. 1-16	
91. Jesus teaches at the Feast .....	.....	.....	.....	7. 11-8. 59
92. The Man born Blind .....	.....	.....	.....	9. 1-41
93. Jesus teaches of Himself as the Door and the Good Shepherd .....	.....	.....	.....	10. 1-21
94. Return of the Seventy ..	[11. 25-27]	.....	10. 17-24	
95. The Parable of the Good Samaritan .....	.....	.....	10. 25-37	
96. Martha and Mary .....	.....	.....	10. 38-42	
97. Jesus teaches His Disciples how to pray	6. 9-13 7. 7-11	.....	11. 1-13	
98. Discourses of the Pharisees, Scribes and Lawyers .....	.....	.....	11. 37-54	
99. Teaches of Hypocrisy, and of Courage in Persecution .....	.....	.....	12. 1-12	
100. Parable of the Rich Fool .....	.....	.....	12. 13-21	
101. Worldly Anxiety .....	.....	.....	12. 22-32	
102. Of Alms and the Treasure in Heaven	[6. 19, 20]	.....	12. 33, 34	
103. Of watching for the Master's coming	[24. 43-51]	.....	12. 35-48	
104. Some effects of Christ's Coming	[10. 34-36; 16. 2, 3; 5. 25, 26]	.....	12. 49-59	
105. Pilate's Cruelty. The Tower of Siloam ....	.....	.....	13. 1-5	
106. The Parable of the Barren Fig-tree .....	.....	.....	13. 6-9	
107. The Healing of a Woman vexed with infirmity ..	.....	.....	13. 10-17	

	MATT.	MARK	LUKE	JOHN
108. The Feast of the Dedication. Retirement to the Jordan	? 19. 1, 2	? 10. 1	.....	10. 22-42
109. Of being saved. Are there few that be saved?.....	.....	.....	13. 22-30	
110. Jesus speaks of Herod..	.....	.....	13. 31-33	
111. Lamentation over Jerusalem	[23. 37-39]	.....	13. 34, 35	
112. Jesus heals one sick of the Dropsy .....	.....	.....	14. 1-6	
113. Jesus teaches of Humility .....	.....	.....	14. 7-14	
114. The Supper of the Kingdom .....	.....	.....	14. 15-24	
115. The Cost of following Jesus .....	.....	.....	14. 25-35	
116. Parables (1) addressed to Scribes and Pharisees. a. The Lost Sheep. b. The Lost Coin. c. The Lost Son. (2) addressed to His Disciples. d. The Unjust Steward..	.....	.....	15. 1-16. 13	
117. (a) Reproof of the Pharisees. (b) Dives and Lazarus .....	.....	.....	16. 14-31	
118. Of Offences. See 85				
119. Of Faith and Duty ....	.....	.....	17. 5-10	
120. The Raising of Lazarus .....	.....	.....	.....	11. 1-45
121. A Council of the Chief Priests and Pharisees about Christ .....	.....	.....	.....	11. 46-54
122. Jesus goes up to Jerusalem to the Last Passover	? 19. 1, 2	? 10. 1	17. 11	
123. Ten Lepers cleansed ..	.....	.....	17. 12-19	
124. Discourse on the Coming of the Kingdom .....	.....	.....	17. 20-37	
125. The Importunate Widow: God the Judge .....	.....	.....	18. 1-5	
126. The Pharisee and the Publican .....	.....	.....	18. 9-14	
127. Question of Divorce....	19. 3-12	10. 2-12	cp. 16. 18	
128. Young Children brought to Christ	19. 13-15	10. 13-16	18. 15-17	
129. The young Rich Ruler. Discourse on Riches and Sacrifice	19. 16-29	10. 17-30	18. 18 30	

	MATT.	MARK	LUKE	JOHN
130. The Labourers in the Vineyard.....	19. 30-20. 16	10. 31		
131. The Third Prediction of the Passion.....	20. 17-19	10. 32-34	18. 31-34	
132. (a) The prayer of the Sons of Zebedee. (b) Dispute as to the greatest	20. 20-28	10. 35-45	[cp. 22. 24-27]	
133. Cure of the Blind at Jericho.....	20. 29-34	10. 46-52	18. 35-43	
134. Zacchaeus .....	.....	.....	19. 1-10	
135. The Ten Pounds (St Luke) and the Ten Talents (St Matthew)	[25. 14-30]	.....	19. 11-28	
136. The approach of the Pass-over. Orders to betray Jesus .....	.....	.....	.....	11. 55-57

PART III. THE PASSION, RESURRECTION, ASCENSION

137. The triumph of Palm Sunday	21. 1-11	11. 1-11	19. 29-44	12. 12-19
(i) The Curse on the Fig-tree	21. 12-18	11. 12-19	19. 45, 46	
(ii) The (second) Cleansing of the Temple..				
(iii) Other incidents the same day				
(iv) The lesson of the Fig-tree	21. 19-22	11. 20-26		
138. The Authority of Christ questioned	21. 23-27	11. 27-33	20. 1-8	
139. The Two Sons	21. 28-32			
140. The Unthankful Husbandmen	21. 33-46	12. 1-12	20. 9-19	
141. The Royal Marriage Feast. The Wedding Garment	22. 1-14			
142. Tribute to Caesar.....	22. 15-22	12. 13-17	20. 20-26	
143. The Sadducees confuted	22. 23-33	12. 18-27	20. 27-39	
144. The First and Great Commandment	22. 34-40	12. 28-34 a	cp. 10. 25-28	
145. (a) The Pharisees confuted. (b) Their practices rebuked	22. 41-46, c. 23	12. 34 b-40	20. 40-47	

	MATT.	MARK	LUKE	JOHN
146. The Widow's Mites ....	.....	12. 41-44	21. 1-4	
147. The Greeks desire to see Jesus. Teaching of Jesus in the Temple..	.....	.....	.....	12. 20-50
148. The Destruction of the Temple foretold. The End of the World	24. 1-42	13. 1-37	21. 5-36	
149. Parables of Passion-tide. (a) The Ten Virgins.	25. 1-13			
(b) The Talents.....	25. 14-30			
150. The Last Judgement ..	25. 31-46			
151. The Sanhedrin take counsel against Jesus	26. 1-5	14. 1, 2	22. 1-6	
*152. The Supper at Bethany	26. 6-13	14. 3-9	[7. 36-40]	12. 1-11
153. The Covenant with Judas	26. 14-16	14. 10, 11	22. 3-6	
154. The Passover.....	26. 17-19	14. 12-16	22. 7-13	13. 1
155. (a) The Last Supper....	26. 20-25	14. 17-21	22. 14 [15- 19]-23	13. 21-38
(b) The Strife among the Apostles.....	.....	.....	22. 24-30	
(c) Jesus washes the Dis- ciples' feet.....	.....	.....	.....	13. 2-20
† (d) Institution of the Eucharist	26. 26-29	14. 22-25	22. 15-20	
156. The Last Discourses of Jesus and Prayer of Intercession .....	.....	.....	.....	14. 1-17. 26
157. Crossing to the Mount of Olives. Discourse of Jesus. Confidence of St Peter	26. 30-35	14. 26-31	22. 39, 31- 34, 38	13. 36-38
158. The Agony in the Gar- den of Gethsemane ..	26. 36-46	14. 32-42	22. 41-46	
159. The Betrayal.....	26. 47-56	14. 43-52	22. 47-53	18. 3-11
160. Jesus taken to Anna's ..	.....	.....	.....	18. 12-23
161. (a) Thence to Caiaphas [the first informal Trial]. (b) Denial of Peter	26. 57-75	14. 53-72	22. 54, 63- 65	18. 24-27
162. The formal Trial before the Sanhedrin	27. 1	15. 1a	22. 66-71	
163. Jesus taken to Pilate ..	27. 2 [3-10] -14	15. 1b	23. 1	18. 28
164. The End of Judas.....	27. 3-10			
165. The Trial before Pilate	27. 11-14	15. 2-5	23. 2-5	18. 33-38
166. Remission to Herod....	.....	.....	23. 6-12	

* This incident should perhaps come after 136.

† Compare 1 Cor. xi. 23-25.

INTRODUCTION

19

	MATT.	MARK	LUKE	JOHN
167. Jesus delivered by Pilate to be crucified.....	27.15[19]-31	15. 6-20	23. 13-25	18. 39-19. 16
168. The Dream of Pilate's wife	27. 19			
169. The Crucifixion.				
(a) Simon compelled to bear the Cross	27. 32	15. 21	23. 26	
(b) The Women of Jerusalem			23. 27-31	
(c) The Scene at Golgotha	27. 33-38	15. 22-27	23. 33, 34	19. 17-24
(d) The Mockery	27. 39-44	15. 29-32	23. 35-43	
(e) Jesus commends his Mother to John ..				19. 25-27
(f) The Death of Jesus ..	27. 45-56	15. 33-41	23. 44-49	
(g) Piercing of the Side ..				19. 31-37
170. The Burial.....	27. 57-61	15. 42-47	23. 50-56	19. 38-42
171. The Sepulchre made sure by Seal and Watch ..	27. 62-66			
172. The Resurrection.....	28. 1-10	16. 1-11	24. 1-12	20. 1-18
173. The Soldiers bribed to give false evidence....	28. 11-15			
174. The Journey to Emmaus		16. 12, 13	24. 13-35	
175. Appearance to the Apostles in the absence of St Thomas		16. 14	24. 36-43	20. 19-25
176. Appearance to the Apostles, Thomas being present.....				20. 26-29
177. The Eleven go to Galilee ..	28. 16 a			
178. Appearance to seven Disciples at the Sea of Tiberias				21. 1-24
179. Appearance on a Mountain in Galilee.....	28. 16 b-20	16. 15-18		
180. The Ascension		16. 19	24. 41-53	

6. LIST OF THE TWELVE APOSTLES

The title **Apostle** (derived from the Greek word = *to send*) denotes an *envoy* or *delegate*. It was given by the Jews to envoys despatched by their Rulers upon foreign service or for the collection of the Temple tribute. When Our Lord therefore named His chosen disciples Apostles, He was using a well-understood term. The title is not however often applied to them in the Gospels, and it is not confined to them, for St Luke used it of Paul and Barnabas and others. Its meaning on CHRIST's lips is best understood from J. xvii. 18, "As Thou didst send Me into the world, even so *sent I* them into the world," where the Greek word send is in both instances *apostello*; and from Heb. iii. 1, where Our Lord is called "the *Apostle* and High Priest of our confession." The Apostles are instruments for carrying out the great purposes of His first Coming. So too are the Missionaries of our day, for Missionary is derived from the Latin word = *to send*.

Four lists of the Twelve are given, and in each they fall into three groups of four. The groups contain the same members, but in different order, as follows (R. V.).

	St Matthew x. 2-4	St Mark iii. 16-19	St Luke vi. 14-16	Acts i. 13
First Group	Simon, who is called Peter and Andrew his brother	Simon He surnamed Peter and James the son of Zebedee and John the brother of James and them He surnamed Boanerges, which is sons of thunder, and Andrew	Simon, whom He also named Peter and Andrew his brother and James and and John	Both Peter and John and James and and Andrew

Second Group	Philip and Bartholomew	and Philip and Bartholomew	Philip and Thomas
	Thomas and Matthew the publican	and Matthew and Thomas	Bartholomew and Matthew
	James the son of Alphaeus and	James the son of Alphaeus and	James, the son of Alphaeus and
	¹ Thaddaeus	Thaddaeus	Simon the Zealot and
Third Group	Simon the Cananaean and	Simon the Cananaean and	Judas the son (or brother) of James
	Judas Iscariot, who also betrayed Him	Judas Iscariot, which also betrayed Him	Judas Iscariot, which was the Traitor

¹ In A.V. called also Lebbaeus.

7. CHARACTERISTICS OF THE FOUR GOSPELS

(From *The Cambridge Companion to the Bible*.)

The Gospel is contained in four books, two called after apostles, two after companions of the apostles. The same Person is brought before us, in the main the same story is told, four times over. But there is no mere repetition, for each writer sees the life he is describing from his own point of view, and no two of them were writing for the same class of readers. Thus St Matthew's interest lay in the past, and he wrote to shew his own countrymen, the Jews, how the life of Jesus had fulfilled all that was written in the Law and the Prophets concerning the CHRIST. St Mark lives in the present. He writes for Romans and gives them a living picture of a living Man. St Luke looks forward to the day when all flesh shall see the salvation of God, and writing in the first instance for his own countrymen, the Greeks, brings before them one who was fitted to be the Saviour of all nations in every age. St John, writing long after the other three for the instruction of the Christian Church, gazes on the eternal mysteries which had been brought to light by the Incarnation of the WORD.

Corresponding to these differences between the writers of the Gospels and between the classes of readers to which they were originally addressed, there is a difference between the features in the character of the LORD which stand out most prominently in each. Thus the first three help us to see in JESUS the perfect Son of Man, St John shews us the same JESUS as the perfect Son of God.

Again, St Matthew brings before us the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness.

St Mark brings before us the Prophet, the Man of God mighty in word and deed. Energy and humility are the characteristics of his portrait.

St Luke, whose Gospel ends, as it begins, in the Temple, brings before us our great High-Priest, instant in prayer to God and of perfect sympathy with men.

St John's Gospel reveals the glory of the Only-begotten of the FATHER in a life of absolute obedience.

8. THE MIRACLES AND PARABLES

(From *The Cambridge Companion to the Bible.*)

(1) **Miracles** are an essential element in the mission of **JESUS CHRIST**. They were not only divine acts, but also a part of the divine teaching.

Christianity is founded on the greatest of all miracles—the Resurrection of **JESUS CHRIST**. If that be admitted, other miracles cease to be improbable.

It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the results are unknown to us. But it is certain that the advance of science discloses causes of acknowledged facts. Therefore ignorance of the cause of a fact is not evidence against the fact.

A miracle may be regarded as the manifestation of a hitherto latent divine force. And as by miracles **CHRIST** revealed latent natural forces, so by the same means He revealed latent possibilities of spiritual life.

Miracles, and above all the miracle of the Resurrection, rest upon historical evidence which was tested in the first age of Christianity, not by an ignorant and credulous people, but by many who were slow to believe, who were gifted with a cultivated intelligence and powers of reasoning, and who were willing to die for their faith.

The purpose of Miracles. (1) It may be gathered from the Gospels that miracles were put forth (a) as evidence to the faithful Jews that **JESUS** was the **CHRIST**, as a proof of His Messiahship (St Matthew xi. 4, 5): (b) as evidence of divine power exhibited in visible results (St Luke xi. 20): and (c) (by inference) as evidence of divine power working secretly where no visible proof could be given, e.g. the act of forgiveness, which is in itself a miracle, an act of creative energy (St Matthew ix. 2-7). (2) Hence miracles are parabolic and instructive, setting forth by symbol such divine truths as the result of sin, and the cure of sin; the energy of faith; the curse of impurity; the destiny of Israel; the law of love. (3) Miracles are also proleptic or anticipatory. By them Christ has traced out the lines of Christian charity or energy in works of love, and inspired the physician's skill. (4) Lastly miracles were and

are a response to faith, and its best encouragement. They were never wrought without prayer, a feeling of need, and faith.

Names of Miracles. The names by which miracles are designated in the Gospels exhibit the different aspects under which they may be viewed.

They are called "signs" (*semeia*), as being visible tokens of an invisible power or agency. They are "powers" or "mighty works" (*dunameis*), because they are rightly regarded as acts of an almighty power; again they are called simply "works" (*erga*), the natural results of the Messiah's presence among men. Lastly they are "wonders," "marvels" (*terata*), or acts which excite astonishment without impelling any inference, or rousing deeper feeling. The last name is not used except in conjunction with the designations given above.

MIRACLES PECULIAR TO THE SEVERAL GOSPELS

St Matthew. (1) The cure of two blind men, ix. 27-31. (2) The demoniac who was dumb, ix. 32-34. (3) The stater in the fish's mouth, xvii. 24-27.

St Mark. (1) The deaf and dumb man healed, vii. 31-37. (2) The blind man at Bethsaida, viii. 22-26.

St Luke. (1) The miraculous draught of fishes, v. 4-11. (2) The raising of the widow's son, vii. 11-16. (3) The woman vexed with a spirit of infirmity, xiii. 11-17. (4) One afflicted with dropsy, xiv. 1-6. (5) The ten lepers, xvii. 12-19. (6) The healing of Malchus, xxii. 50, 51.

St John. (1) Water made wine, ii. 1-11. (2) The nobleman's son, iv. 46-54. (3) The impotent man at Bethesda, v. 1-16. (4) The man blind from his birth, ix. (5) Raising of Lazarus, xi. 1-45. (6) Miraculous draught of fishes, xxi. 1-24.

(2) **Parables.** (a) Most great teachers, especially Oriental teachers, have used some form of parable or *myth* in their instruction: but none so exclusively as Jesus at one period of His ministry. In His early Galilean circuits the Evangelists record that "without a parable spake he not unto them."

From Our Lord's words (Matthew xiii. 13-15; Mark iv. 12; Luke viii. 10) we learn the reason for this method. The parable is suited to the uninstructed, as being attractive in form and as revealing religious truth exactly in proportion to his

faith and intelligence; and to the divinely wise as wrapping up a secret which he can penetrate by his spiritual insight. To the dull and unintelligent it is a mere story—"seeing they see not"—to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven.

(b) The word itself, "parable," is Greek in origin, and means a setting side by side, a comparison. In it divine truth is explained by comparison with things. The Hebrew word *mashal*, which "parable" is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See M. xiii. 35.

(c) *Interpretation of Parables.* If the true and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are (a) not to force a meaning on subordinate incidents; (b) not to regard as parallel parables which are connected by superficial likeness of imagery; (c) to bear in mind that the same illustration has not always the same significance; heaven, e.g., signifies a principle of good as well as a principle of evil; (d) to remember that the comparison in a parable is not complete, does not touch at every point: the characters of the Unjust Judge or the Unjust Steward or the Nobleman who went into a far country—recalling the infamous Archelaus—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (e) To observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

(d) *Classification of Parables.* The greatest importance should be attached to the grouping of the parables by the Evangelists themselves. In St Matthew three main lines of teaching are illustrated by parables. (a) *The Church of the future*—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgement of it (ch. xiii.). (b) *The Jewish Church and nation*, its history, and the causes of its fall (ch. xxi. 18, 19, 23—xxii. 14). (c) *The Ministry of the Church*, illustrated in the parables of the Passio[n]tide, addressed especially to the

apostles, on work and watchfulness (ch. xxv. 1-30). The parable of the Labourers in the Vineyard (ch. xix. 30-xx. 16), in answer to a question of the apostles, may be classed under (a).

St Mark follows the lines of St Matthew in (a) ch. iv. 1-34, and (b) ch. xii. 1-12: but in each division fewer parables are reported, in (b) one only. In (a) however occurs the one parable peculiar to this Gospel.

St Luke also omits the parables of the Passiontide (c), but comp. xii. 35-48, xix. 11-28, and illustrates (a) and (b) less copiously than St Matthew. His independent records however are numerous. These may be classified generally as illustrating:—1. Prayer and earnestness in religious life (xi. 5-8, xvi. 1-13, xviii. 1-8). 2. Forgiveness and the love of God (vii. 41-43, xv.). 3. Reversal of human judgement, as to just and unjust (ch. x. 25-27, xii. 16-21, xviii. 9-14); rich and poor (ch. xvi. 19-31).

PARABLES PECULIAR TO EACH EVANGELIST

St Matthew. 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net. 5. The unmerciful servant. 6. The labourers in the vineyard. 7. The two sons. 8. Marriage of the king's son. 9. The ten virgins. 10. The talents.

St Mark. The seed growing secretly.

St Luke. 1. The two debtors. 2. The good Samaritan. 3. The importunate friend. 4. The rich fool. 5. The barren fig-tree. 6. The lost piece of silver. 7. The prodigal son. 8. The unjust steward. 9. Dives and Lazarus. 10. The unjust judge. 11. The Pharisee and the Publican. 12. The ten pieces of money.

The parable of the ten pieces of money (*minæ*), St Luke xix. 11-27, is an interesting example of historical groundwork in a parable. But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage-feast, the great supper, the good Samaritan, are possible examples.

2. ORDER OF THE CHIEF EVENTS OF THE PASSION

This part of the Gospel narrative is like the main portion of it in this, that the exact *sequence* of events cannot in all cases be determined with certainty, and that the precise *date* of events can in no case be determined with certainty. But for the sake of clearness of view it is well to have a tentative scheme.

Thursday after 6.0 P.M.

(Nisan 14)

Midnight

The Last Supper and Last Discourses.

The Agony.

11 P.M.

The Betrayal.

Friday

1 A.M.

Conveyance to the High-Priest's house.

2 A.M.

Examination before Annas.

3 A.M.

Examination before Caiaphas at an informal meeting of the Sanhedrin.

4.30 A.M.

Condemnation to death at a formal meeting of the Sanhedrin.

5 A.M.

First Examination before Pilate.

5.30 A.M.

Examination before Herod.

6 A.M.

Second Examination before Pilate.

The Scourging and first Mockery by Pilate's soldiers.

6.30 A.M.

Pilate gives sentence of Crucifixion.

Second Mockery by Pilate's soldiers.

9 A.M.

The Crucifixion.

First Word. '*Father, forgive them, &c.*'

Second — '*To-day thou shalt be, &c.*'

Third — '*Woman, behold thy son.*'

'*Behold, thy mother.*'

Friday Noon to 3 P.M.

The Darkness.

Fourth Word. '*My God, My God, &c.*'

Fifth — '*I thirst.*'

Sixth — '*It is finished.*'

3 P.M.

Seventh — '*Father, into Thy hands, &c.*'

The Centurion's Confession.

The Piercing of the Side.

3 to 5 P.M.

Slaughter of the Paschal lambs.

5 P.M.

The Burial.

6 P.M.

The Sabbath begins.

(Nisan 15)

The Passover.

Saturday

The Great Day of the Feast.

Jesus in the Grave.

10. THE TRIALS OF OUR LORD

There were two main trials :

(I) Before the Chief Priests, the *ecclesiastical* authority. Here the charge was one of *blasphemy*, in that JESUS had claimed to be the Messiah, the Son of God. He was judged worthy of death, but the Chief Priests had not power to carry out this sentence.

(II) Before the Roman Governor, the *civil* authority. Here the main charge was of *treason*, that He was an evil-doer, perverting the nation, forbidding to give tribute to Caesar, the Roman Emperor, saying that He Himself was a King. Against Pilate's better judgment, He was condemned to be crucified.

Each of these trials has several stages, of which the following is a probable description.

I. *The Ecclesiastical Trial.*

(a) *In the House of Annas* (J. xviii. 12-24). An informal examination, in which "the High-Priest" (either Caiaphas or Annas) questions JESUS about His Disciples and His teaching.

JESUS refers him to the public knowledge of Himself, and is struck by an Officer for His reply.

This stage is described by St John only.

(b) *Before Caiaphas and other Members of the Sanhedrin* (M. xxvi. 57-75 ; Mk xiv. 53-72 ; L. xxii. 54-65 ; J. xviii. 24-27).

Many false witnesses appear and fail. At last two witnesses give a distorted version of Our Lord's promise to raise up the Temple in three days, but disagree. The High-Priest questions JESUS, and on His persisting in silence adjures Him to say whether He is the Messiah and the Son of God. JESUS replies that He is and quotes Daniel vii. 13. The High-Priest rends his clothes, and he and the other judges condemn JESUS of blasphemy, and declare Him worthy of death.

Then follows the first mocking by some of the bystanders and officials, the spitting, blindfolding and buffeting.

In the course of this stage St Peter's threefold denial takes place.

(c) Formal condemnation early on the Friday morning by the Sanhedrin (M. xxvii. 1 ; Mk xv. 1 ; L. xxii. 66-71).

JESUS again affirms, in answer to questions, that He is the Son of God, and the judges pronounce Him guilty upon His own statement, rise up, and not being able to execute Him themselves carry Him across the city to the Roman Governor.

Notice in connexion with this Ecclesiastical Trial two previous meetings of the Chief Priests :

1. After the raising of Lazarus, the Chief Priests and Pharisees gather a Council, and resolve, in consequence of the growing popularity of Jesus, to compass His death. In this Council occurs Caiaphas's famous and prophetic utterance (J. xi. 47-53).

This meeting is followed up by the Captious Questions, when Pharisees, Herodians, Sadducees, all try to find ground of accusation against Jesus.

2. Two days before the Passover the Chief Priests and Elders assemble in the court of Caiaphas to plot the capture and execution of Jesus. At or soon after the Council the Chief Priests agree with Judas to betray Our Lord, and pay him the thirty pieces.

II. *The Civil Trial* (M. xxvii. 11-31; Mk xv. 1-20; L. xxiii. 1-25; J. xviii. 28-xix. 16).

This trial consists partly of public investigations before Pilate outside the Praetorium, the Chief Priests being the accusers, partly of private questionings of Jesus by Pilate within the Praetorium. It is related most fully by St John. At some point Jesus is sent by Pilate to Herod (Antipas): this is related by St Luke only.

The charges laid before Pilate are of civil offences :

1. *He is an evil-doer.*

A general and vague charge uttered on the spur of the moment. Pilate with the instinct of a Roman Magistrate sees that Jesus is innocent, and refuses to condemn on such a charge, bidding them deal with Jesus under the Jewish Law.

2. *Sedition*—"perverting the nation, forbidding to give tribute to Caesar, saying that He Himself is the Messiah and King" (L. xxiii. 2).

Pilate questions Jesus and receives an answer as to the nature of His Kingdom. He then dismisses the charge, but the Jews persist in it.

Here comes the trial and mocking before Herod.

Pilate endeavours to save Jesus (1) by offering to the crowd to release Him as the prisoner set free at the Feast, (2) by scourging Him and then appealing to their pity; but the steady hostility of the Chief Priests induces the multitude first to clamour for Barabbas, and then to sink pity in a furious shout of "Crucify." After the Scourging Jesus is mocked by Pilate's soldiers (J. xix. 2, 3).

The cry "Crucify Him" is raised by the Chief Priests and their servants, and taken up by the people.

3. The Chief Priests cry out that Jesus has committed *blasphemy* by calling Himself a Son of God (J. xix. 7). This may have been a support of charge (2), and partly addressed to the people with a view of infuriating them.

Pilate questions Jesus and becomes anxious to release Him.

4. Hastily dropping the formal accusations, civil and ecclesiastical, the Chief Priests *appeal to Pilate's fears*. "If thou let this man go, thou art not Caesar's friend!" And this Caesar was Tiberius! Thus they obtain their end. Pilate yields to this argument and to the fear of tumult, washes his hands and gives formal sentence. Jesus is once more mocked, for the fourth time, by the soldiers, as He is led away.

In the Ecclesiastical Trial there were several *breaches of the Law*. The Jewish Law was, even more than the English, scrupulously clement to the accused. The whole tone adopted towards Jesus is the reverse of this. Particular breaches of the Law seem to have been as follows:

(1) The private examination before the High-Priest, without a charge or witnesses, was illegal.

(2) Trial before the Sanhedrin was not to be *at night*. Probably that is why a second trial was held at daybreak on Friday, to pronounce the formal condemnation by daylight. But it was illegal to pass sentence until the day after the trial.

(3) The Council *sought for witnesses* (M. xxvi. 59). Jewish Law prescribed that the witnesses must *offer themselves*. They also sought for them *with the express object* of securing a condemnation, whereas the judges were bound to clemency.

(4) When the witnesses had been discredited, the Prisoner should have been released, as without them there was no charge before the Court.

(5) Instead of releasing Jesus, the High-Priest endeavoured to make Him *incriminate Himself*, by asking Him direct questions on oath. This was wholly against both the spirit and the rules of Jewish Law.

(6) Jesus' answer to the High-Priest did not condemn Him unless it could be proved untrue.

These illegalities are partly due to the time at which Jesus was apprehended. If proceedings had not been hurried, the condemnation would have had to stand over for eight days,

until after the Feast, and there would have been danger of a rescue (M. xxvi. 5).

In the Civil Trial (1) the charge of *forbidding to give tribute to Caesar*, i.e. treason, the most serious part of the accusation, had been shewn to be false two days before by Our Lord's answer about the Tribute Money.

2. Pilate after examination *believed Him innocent*, and should have ordered His acquittal. The compromise of the Scourging was against all Roman Law.

3. The *threats and violence* of the Chief Priests and the crowd, by which a condemnation was extorted from the Governor, through apprehension of a tumult and through selfish fear of accusation before Caesar, were entirely an outrage of law.

See Edersheim's *Life, The Trial of JESUS CHRIST* by A. Taylor Innes, and *The Trial of JESUS* by S. Buss.

11. ST PETER'S DENIALS

The apparent discrepancy with regard to *the prediction* is that St Luke and St John place it during the Supper, St Mark and St Matthew after the Supper. But the words of the two Evangelists first named do not necessarily mean that the prediction was made where they mention it. It was probably spoken on the road to Gethsemane, and, unless it was delivered twice, L. and J. relate it out of its chronological sequence.

The *numerous differences of detail with regard to the three denials*, especially the second and third, will sink into very small proportions if we consider that the attack of the maid which provoked the first denial, about which the four accounts are very harmonious, led to a series of attacks gathered into two groups, with intervals during which St Peter was left unmolested. Each Evangelist gives us salient points in these groups of attacks and denials. As to the particular words put into the mouth of St Peter and his assailants, it is quite unnecessary to suppose that they are intended to give us more than *the substance* of what was said. Let us remember St Augustine's words respecting the differences of detail in the narratives of the storm on the lake. "There is no need to inquire which of these exclamations was really uttered. For whether they uttered some one of these three, or other words which none of the Evangelists have recorded, yet conveying the same sense, *what does it matter?*" (*De Cons. Ev.* II. xxiv. 55.)

12. THE DAY OF THE CRUCIFIXION

If we had only the Fourth Gospel no question would have arisen as to the date of the Last Supper and of the Crucifixion. St John's statements are so precise and consistent, that obscurity arises only when attempts are made to force his plain language into harmony with the statements of the Synoptists which appear to contradict his.

St John gives five distinct intimations of the date. 1. "Now *before* the Feast of the Passover" (xiii. 1); a phrase which gives a date to the feet-washing and farewell discourses at the Last Supper. 2. "Buy those things that we have need of *for the Feast*" (xiii. 29); which again shews that the Last Supper was not the Passover. 3. "They themselves went not into the palace, that they might not be defiled, but *might eat the Passover*" (xviii. 28); which proves that "early" on the day of the crucifixion the Jews who delivered Our Lord to Pilate had not yet eaten the Passover. 4. "It was the *preparation of the Passover*; it was about the sixth hour. And he saith to the Jews, Behold your King" (xix. 14); which shews that the Jews had not postponed eating the Passover because of urgent business: the Passover had not yet begun. 5. "The Jews therefore, because it was *the preparation*, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an *high day*) asked Pilate &c." (xix. 31). Here "the preparation" may mean either the preparation for the Sabbath, i.e. Friday, or the preparation for the Passover, i.e. Nisan 14. But the statement that the Sabbath was a "high day" most naturally means that the Sabbath in that week coincided with the first day of the Feast: so that the day was "the preparation" for both the Sabbath and the Feast.

From these passages it is evident that *St John places the Crucifixion on the preparation or eve of the Passover*, i.e. on Nisan 14, on the afternoon of which the Paschal Lamb was slain; and that he makes the Passover begin at sunset that same day. Consequently Our Lord was in the grave before the Passover began, and *the Last Supper cannot have been the Paschal meal*. Moreover these statements fall in very well with the almost universal view that the Crucifixion took place

on a Friday, on the evening of which the Passover as well as the Sabbath began.

It is from the Synoptists that we inevitably derive the impression that the Last Supper *was* the Paschal meal (Matt. xxvi. 2, 17, 18, 19 ; Mark xiv. 14-16 ; Luke xxii. 7, 11, 13, 15). Whatever method of explanation be adopted, it is the impression derived from the Synoptists that must be modified, not that derived from St John. Their statements refer rather to the *nature* of the Last Supper, his cover the whole field from the Supper to the taking down from the Cross, giving clear marks of *time* all along. No doubt they are correct in stating that the Last Supper had *in some sense* the character of a Paschal meal ; but it is quite evident from St John that the Last Supper was not the Passover in the ordinary Jewish sense. In none of the four Gospels is there any mention of a lamb as part of the meal, or of a lamb being killed.

13. THE SEVEN WORDS FROM THE CROSS

1. "*Father, forgive them ; for they know not what they do.*" (L. xxiii. 34.)

Spoken probably at the moment of the nailing on the Cross, referring to all who were the causes of His suffering—the Executioners, Pilate, the Chief Priests, all Sinners.

2. "*To-day shalt thou be with Me in Paradise.*" (L. xxiii. 43.)

Spoken to the Penitent Robber.

3. "*Woman, behold thy son.*" "*Behold, thy Mother.*" (J. xix. 26, 27.)

Spoken to His Mother and to St John the Apostle.

4. "*My GOD, My GOD, why hast Thou forsaken me?*" (M. xxvii. 46 ; Mk xv. 34.)

Taken from Ps. xxii. 1. Spoken at the ninth hour (3 o'clock) and loudly.

5. "*I thirst.*" (J. xix. 28.)

Comp. Ps. lxix. 21.

6. "*It is finished.*" (J. xix. 30.)

Comp. J. xvii. 4.

7. "*Father, into Thy hands I commend My Spirit.*" (L. xxiii. 46.)

Taken from Ps. xxxi. 5. Spoken in a loud voice.

14. ORDER OF EVENTS ON THE DAY OF THE RESURRECTION

The following table is partly taken from the note on J. xx. 1 in *The Speaker's Commentary*, by Bishop Westcott:

Approximate time.

Saturday, just before sunset.	Mary Magdalene and Mary the mother of James go to see the Sepulchre.	M. xxviii. 1.
Saturday, after sunset.	Mary Magdalene, Mary the mother of James, and Salome buy spices for anointing the Body. [The Lord rises from the Grave.]	Mk xvi. 1.
Sunday, very early.	The earthquake. An Angel descends and rolls away the stone, and sits upon it, terrifying the soldiers.	M. xxviii. 2-4.
Sunday, early, while yet dark.	Mary Magdalene comes to the Tomb, and runs back to tell St Peter and St John.	J. xx. 1, 2.
Sunday, very early, but after sunrise.	Mary the mother of James and Salome and others come to the Tomb, enter it, see two Angels, who announce to them that the Lord is risen and bid them tell the Disciples to meet Him in Galilee. They flee away, astonished, and say nothing to any one, except to the Apostles.	M. xxviii. 5-8; Mk xvi. 2-8; L. xxiv. 1-8.
	St Peter and St John run to the Tomb, enter, see the cloths and the napkin lying in order, and return home.	L. xxiv. 12; J. xx. 3-10.
	Mary Magdalene having returned to the Tomb sees two Angels, and then the Lord Himself. She returns to tell the Apostles.	Mk xvi. 9-11; J. xx. 11-18.
	Other women returning from the Tomb, see and reverence the Lord, Who bids them tell His brethren to meet Him in Galilee.	M. xxviii. 9, 10.
Sunday after-noon.	Two Disciples walking out to Emmaus are accompanied by the Risen Lord, and return to tell the Apostles.	Mk xvi. 12, 13; L. xxiv. 13-35.

*Approximate
time.*

Sunday after- noon.	The Lord appears to Simon Peter.	L. xxiv. 34.
Sunday even- ing.	The Lord appears to the Apostles and others assembled within doors, shews them His pierced limbs, eats before them, and gives them their great Commission.	L. xxiv. 36- 43; J. xx. 19-23.

15. PRINCIPAL PERSONS NAMED IN THE GOSPELS

Andrew. One of the Twelve. Brother of Simon Peter. See **Peter**. He was a disciple of St John the Baptist, and from his remarkable testimony to the Lamb of God was led to follow Jesus and to bring his brother Simon to Him. Andrew and Philip are mentioned together several times in St John's Gospel. Both of them came from Bethsaida. All that we know in particular of Andrew is found in J. i. [his call], Mk i. 16 [his second call], J. vi. 8 [he mentions the lad with the barley loaves, &c.], and xii. 22 [he and Philip tell Jesus of the Greeks' desire to see Him]. He was one of the four Apostles who asked Our Lord as to the date of the Fall of Jerusalem (Mk xiii. 3).

Anna [= **Hannah** = *Grace*]. A Prophetess of great age and of constant attendance at the Temple worship. She was present there when Our Lord's Mother left the Temple after His Presentation, and gave thanks and spake of Him to others. Mentioned only in L. ii. 36-38.

Annas. High-Priest from A.D. 6 to A.D. 15, when he was deposed. He retained considerable power, and was very wealthy. Five of his sons became High-Priests, besides Caiaphas, his son-in-law. Jesus when arrested is brought informally before him, and sent on by him to Caiaphas. He is one of the Court before whom the Apostles are tried (Acts iv. 6).

Barabbas [= *Son of Abba*, or, *of the Teacher*]. A robber who had been concerned in a fatal insurrection in Jerusalem, and was released in preference to Jesus by Pilate at the crowd's request.

Bartholomew [= *Son of Talmai*]. One of the Twelve. Probably the same as **Nathanael**, who is mentioned by St John alone.

Beelzebub. The name given by the Jews to the Prince of the Devils. The meaning of the name and the reason for

its choice are very uncertain. Probably the correct form is *Beezebul*.

Brethren of the Lord. Mentioned in M. xii. 46-50, xiii. 53-56 and parallel passages. Their names were James, Joseph or Joses, Simon, Judas. There were also several sisters. They were probably children of Joseph by a former wife. The Brethren did not believe on JESUS during His Ministry (J. vii. 5), but are found after the Ascension in the little company of the faithful in Jerusalem (Acts i. 14), and one of them, James, became the first Bishop of Jerusalem. Perhaps the appearance of the Risen Lord to James (1 Cor. xv. 7) was a cause of this conversion.

Caesar. The title of each reigning Emperor of Rome. The first Emperor Augustus took the name of his uncle Julius Caesar, and it became a title, like Pharaoh in Egypt and the Tsar and the Kaiser in modern Russia and Germany.

Caiaphas. High-Priest from A.D. 18 to A.D. 36, i.e. throughout Our Lord's Ministry and the early part of the Acts of the Apostles. After the Raising of Lazarus he recommends in scornful irony the destruction of JESUS for the sake of God's people--an unconscious prophecy. He presides at the meeting summoned to fulfil that design and at the trial of JESUS, and conducts the latter in disregard of justice and religion. He is also the president of the Sanhedrin when the Apostles are tried before it.

Cephas [= Rock]. The name given by Our Lord to Simon, when his brother "brought him to JESUS." St John says that the Greek translation of the name is Peter, and this form is always used in the Gospels, which are written in Greek.

Devil [= Slanderer]. A frequent name of the Evil One, who slanders God to man (Gen. iii. 1-5) and man to God (Job i. 9-11).

Gabriel [= Man of God]. The Angel who announced to Zacharias and to the Blessed Virgin the birth of their great Children. He is described in Daniel twice as wearing the appearance of a man.

Herod. 1. Herod the Great. King of Judaea under the Romans from B.C. 37 to B.C. 4, i.e. till shortly after Our Lord's birth. "Magnificent in beauty and strength, skilful in war, clever, able, but unscrupulous and ambitious, munificent to his friends, sometimes magnanimous to his enemies. He had the strong lusts and passions of an Oriental; the position of a tyrant and usurper surrounded him with plots, suspicions and

intrigues. As he grew older his cruelty and suspiciousness increased, and the misery of his old age seemed to be a judgment on the crimes of his life" (*Hastings*). He is the King who ordered the massacre of the babes at Bethlehem. See p. 6.

2. Herod Antipas, the Tetrarch. Ruler of Galilee and Peraea under the Romans. Son of Herod the Great, on whose death he was adjudged the Tetrarchy of Galilee and Peraea after litigation at Rome. He held it till A.D. 39, and is the Herod named in the Gospels [except in the Infancy]. He put St John the Baptist to death, and Our Lord was sent by Pilate before him and mocked by him and his soldiers. "Unscrupulous, tyrannical, weak, cunning, yet capable of remorse, capricious, sensual, superstitious" (*Smith*). He divorced his first wife, to whom he had been long married, to marry Herodias, the wife of his half-brother Philip and his own step-niece. This marriage proved his ruin, for his first wife's father, Aretas, led a successful expedition against him, and after this disaster the ambition of Herodias led to his fall and banishment to Spain.

Herodias. See Herod (2).

Jairus. A Ruler of the Synagogue, whose daughter, twelve years old, Our Lord raised to life.

James [= Jacob = Supplanter]. 1. Son of Zebedee and Salome, and brother, probably elder brother, of St John the Apostle. One of the Twelve, chosen with St Peter and St John to be near to Our Lord on special occasions. He, like his brother, was vehement in disposition, but we know little else of his character. He was the first of the Twelve to suffer martyrdom, being killed with the sword under the orders of Herod Agrippa I at Jerusalem shortly before the Passover of A.D. 44, thus being baptized with his Lord's baptism and drinking His cup.

2. Son of Alphaeus. One of the Twelve, the first member of the Third Group (see p. 21). Levi, or Matthew, is also called the son of Alphaeus (Mk ii. 14). They may therefore be brothers. Nothing distinctive is related of him.

3. One of the Brethren of the Lord (which see), i.e. probably a son of Joseph by a former wife. To this James, probably, the Risen Lord appeared (1 Cor. xv. 7), thus winning him from unbelief (J. vii. 5) to faith and fellowship in the Christian body (Acts i. 14). He was the first Bishop of Jerusalem (Acts xv. 13), and probably the author of the Epistle of St James. Tradition calls him James the Just.

4. **James the Less**, or, more literally, **James the Little**. His mother, Mary, was one of the Women at the Cross (Mk xv. 40). She had another son named Joses. Perhaps the title Little refers to his stature. His mother is probably the Mary called the wife of Clopas (J. xix. 25), and as Clopas and Alphaeus are probably the same name, it is possible that 2 and 4 are the same person.

JESUS. See *Names of Our Lord*, p. 8.

John [= *The LORD is gracious*]. 1. The Baptist. His birth was promised, and his name given to his father Zacharias, by the Angel Gabriel. He was born six months before Jesus, passed his youth in the desert, and appeared preaching and baptizing shortly before Our Lord's thirtieth year. His bold rebuke to Herod the Tetrarch for having married his half-brother's wife Herodias caused his imprisonment; and the spite of Herodias, using a fortunate opportunity, procured his execution, at about the middle of Our Lord's Ministry. His character is well described in the Collect for his day.

John. 2. The Apostle. Son of Zebedee and Salome. He seems to have been with Andrew a disciple of the Baptist, and like him to have brought his brother James to Jesus, and to have accompanied Him to Cana of Galilee and then to Jerusalem. With his brother he received a second call by the Sea of Galilee, and then left his father and his occupation and followed Jesus entirely. St Mark relates (iii. 17) that Our Lord called them Boanerges, i.e. Sons of Thunder. This name probably indicated such fiery intrepid zeal as was evinced in L. ix. 54. St John combined manly energy with love and modesty. He was one of the three disciples chosen to be with Our Lord on special occasions. He was known to the High-Priest, and so was able to witness the Trial of Jesus, and he was at the foot of the Cross, and received the sacred charge to protect the Mother of the Saviour. He speaks of himself as "the disciple whom Jesus loved." After Pentecost he and St Peter are the two leading Apostles. He is said to have presided in his old age over the Church at Ephesus, and to have lived nearly 100 years. He is considered to be the author of the Fourth Gospel, of three Epistles and of the Revelation.

Joseph [= *May GOD add*]. 1. The betrothed of the Blessed Virgin, when Jesus was born. A righteous man, of the house and lineage of David, a carpenter by trade. He seems to have died before Our Lord's Ministry began.

2. **Joseph of Arimathaea**, i.e. probably of Ramah, Samuel's birth-place. He was a member of the Jewish Council, the Sanhedrin, and was a disciple, but secretly for fear of the Jews. He was rich and owned a new tomb in a garden close to Golgotha, and after the Crucifixion he, with Nicodemus, took down the Body of JESUS and laid it there.

Judas [=Praise]. 1. **Iscariot**, i.e. a man of Kerioth, a village S. of Hebron. One of the Twelve, always named last of them and always designated the Traitor. He was the bursar, or purse-bearer, of the little company, and became the prey of avarice, to such an extent that he consented to betray his Lord into the hand of His enemies for 30 pieces of silver. Remorse soon followed and he hanged himself, probably on the day of the Crucifixion.

2. Another of the Twelve, son [or brother] of James, and called also Thaddaeus. Once he is mentioned distinctively (J. xiv. 22).

3. One of the Brethren of the Lord [which see], and probably author of the Epistle of St Jude.

Lazarus [=GOD hath helped]. 1. The brother, probably younger brother, of Martha and Mary of Bethany.

2. The beggar in the parable of the Rich Man and Lazarus in L. xvi. 19-31.

Lebbaeus. One of the Twelve Apostles. So named only in A.V. [not R.V.] of M. x. 3. His surname was **Thaddaeus**, and he was the same as **Judas**. See **Judas**.

Levi. The name given by Mk and L. to the Publican, who was called from the toll-booth and gave a feast in his house. His more usual name was Matthew, which was perhaps given, like Peter, after his call by CHRIST.

Luke. See Introduction to the Gospel according to St Luke.

Magdalene. See **Mary**.

Mark. See Introduction to the Gospel according to St Mark.

Martha. The eager sister, probably the elder sister, of Mary and Lazarus of Bethany. Mentioned only in L. x. 33 ff., where she is "cumbered about much serving," and in J. xi. and xii., where she is quick to go out to meet JESUS. She was perhaps the wife or widow or daughter of Simon the Leper (M. xxvi. 6).

Mary. 1. The Blessed Virgin. A descendant of David, living in Nazareth, and betrothed to Joseph when the Angel

Gabriel announced to her the high favour that she was to be Mother of JESUS through the operation of the HOLY GHOST. After the Birth of Our Lord at Bethlehem, the Presentation in the Temple and the Flight into Egypt, and the Visit to Jerusalem when Our Lord was twelve years old, she is mentioned in the Bible only four times: (1) at the Miracle in Cana (J. ii. 1-11); (2) when she came with the Brethren of JESUS seeking for Him as He taught (Mk iii. 20, &c.); (3) at the Cross when St John took her to his own home; (4) after the Resurrection, when she is with the infant Church in Jerusalem.

2. Mary of Bethany. The sister of Lazarus, probably younger than Martha. She "chose the good part" by hearing CHRIST's word when He visited Bethany (L. x. 33), and waited till He called her after Lazarus' death (J. xi.), and won His praise by anointing Him with precious nard at the supper in the house of Simon the Leper (J. xii. 3).

3. Mary Magdalene, i.e. *Mary from Magdala*, a village on the Sea of Galilee. Our Lord cast seven devils out of her, and she accompanied Him and His Apostles in Galilee, and with other women ministered to Him of their substance. She was with the Mother of Our Lord at the Cross, and at the Burial, and she was the first to see the Risen CHRIST at the tomb.

4. "Mary, the mother of James the Less and Joses." One of the Women at the Cross (M. xxvii. 56), probably the same with "the other Mary" (M. xxvii. 61 and xxviii. 1) at the Burial and at the empty Tomb. She is probably the same as "*Mary the wife of Cleophas or Clopas*" (J. xix. 25).

Matthew [=the Gift of God]. This name was probably taken by Levi, after his call to follow CHRIST. He was a tax-gatherer at Capernaum, and was therefore despised and hated by Jews. On his call he made a feast for JESUS, inviting many of his fellow-publicans. He is called the son of Alphaeus, and was therefore possibly, but not probably, a brother of St James the Less. We are told nothing distinctive of him in the Gospels or Acts. By early writers he is said to have remained in Palestine longer than the other Apostles. For his authorship of the first Gospel see note there.

Moses. Alluded to in N.T. as the great Lawgiver of the Jews. He appears with Elijah, the representative of the Prophets, at the Transfiguration.

Nathanael. Mentioned by St John only (i. 45-51; xxi. 2). One of the inner circle of disciples, and therefore probably one

of the Twelve. Probably the same as Bartholomew. He came from Cana and was brought by Philip to see the Messiah. Though he could hardly believe that He should come out of Galilee, Jesus greets him as "an Israelite without guile," true that is to the best traditions of the race, and promises that he shall see great things.

Noe. The days of Noe [=Noah], the patriarch, are mentioned as those of the Flood.

Peter [=Rock]. The chief of the Twelve. Son of Jonah or John. He was a native of Bethsaida, but plying the trade of a fisherman at Capernaum, where he had a wife and possessed a house and a boat. His brother Andrew "brought him to Jesus." His name till then was Simon, but Jesus gave him a new name Cephas, or Peter, by which he was more generally known. After this first call near the Jordan he accompanied Our Lord to Cana and back to Jerusalem, and then to Galilee again. A second call, on the shore of the Lake, led him to leave his occupation and follow CHRIST. He is mentioned first in all lists of the Twelve, and he was chosen with the two sons of Zebedee to accompany Our Lord at Jairus' house, at the Transfiguration and at Gethsemane. He was generally the first to speak and act, and he made a remarkable profession of faith (M. xvi. 16), which drew from CHRIST the promise "upon this Rock I will build My Church....I will give unto thee the keys of the Kingdom of Heaven." He was, however, conspicuous for the threefold Denial, and for the forgiveness and special charge which he received (J. xxi. 15 ff.). He was afterwards the founder of both the Jewish and the Gentile branch of the Christian Church (Acts), and the author of Epistles. He is believed to have been martyred at Rome about A.D. 67.

Pharisees. See note on *Jewish Sects*, p. 7.

Philip. An Apostle, named always first in the second group (see p. 21), Bartholomew being next to him or next but one. He was from Bethsaida like St Andrew, with whom he was intimate. He and his friend Nathanael seem to have been of those who were expecting the Messiah (p. 7), and they were among the first six Disciples. From J. vi. 5-7; xiv. 8, 9, we conclude that he was a plain, matter-of-fact believer.

Pilate. Pontius Pilate became the Roman governor of Judaea in A.D. 25, at about the time when St John Baptist began to preach. He became very unpopular with the Jews on account of acts of cruelty and disregard for their feelings.

Hence he did not dare to offend the Chief Priests when they demanded the condemnation of Jesus, lest they should bring accusations against him at Rome. About six years after the Passion he was summoned to Rome to answer a charge of cruelty to some Samaritans, and nothing later is known of him.

Salome. Wife of Zebedee and mother of St James and St John. It was she who made the request on their behalf to Our Lord (M. xx. 20), and she was one of the Women at the Cross and at the empty Tomb.

Satan [= *Adversary*]. A frequent name of the Evil One, as the great Enemy of God and of man.

Simon. A common name. Six men of this name are mentioned in the Gospels.

1. St Peter, the Apostle. See **Peter**.

2. Simon the Canaanite (M. x. 4, &c.), better, the Cananaean (R.V.). One of the Apostles. Cananaean = Zealot (comp. L. vi. 15). See *Jewish Sects*, p. 7.

3. One of the Brethren of Our Lord (which see).

4. Simon of Cyrene, in N. Africa, who was made to assist in bearing the Cross. Possibly a Disciple, see Mk xv. 21.

5. Simon the Leper, in whose house Mary anointed Jesus. Perhaps father or husband of Martha.

6. Simon the Pharisee, in whose house the Sinful Woman anointed Jesus (L. vii. 40).

Thaddaeus. One of the Apostles, who is also called Judas, son or brother of James. See **Judas**.

Thomas [= *Twin*]. One of the Twelve Apostles. All that we know of him except this fact is contained in three passages of St John's Gospel. In J. xi. 16 he proposes that the Apostles should accompany Jesus into danger. In J. xiv. 5 he urges that they cannot know the way, when they do not know the goal to which their Lord is going. In J. xx. 24 to 29 he is "suffered to be doubtful in the Resurrection," but upon Jesus' appearance to him he makes one of the most definite professions of faith. These incidents stamp him as "a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master....In the famous statue of him by Thorwaldsen in the church at Copenhagen he stands, the thoughtful, meditative sceptic, with the rule in his hand for the due measuring of evidence and argument" (*Stanley*, in *Smith's Bible Dictionary*).

Zacharias [= *The LORD hath remembered*]. 1. A Priest,

the father of St John the Baptist, whose birth, promised by the Angel Gabriel, seemed impossible to the aged husband of an aged wife. When the punishment for his unbelief was ended at the circumcision of the son and his tongue was loosed, he uttered the *Benedictus*.

2. Son of the High-Priest Jehoiada, slain in the Court of the Temple (2 Chron. xxiv. 20-22). Mentioned by Our Lord in L. xi. 51 and in M. xxiii. 35, where he is called, perhaps by a misreading, the son of Barachias.

Zebedee. A fisherman of Bethsaida on the Sea of Galilee, father of the Apostles James and John. He possessed a boat and had hired servants (Mk i. 20), and was probably therefore in easy circumstances. He allowed his sons to follow Jesus, but we do not read that he was himself a disciple; but his wife **Salome** was one of the Women at the Passion.

16. PRINCIPAL PLACES MENTIONED IN THE GOSPELS

Arimathaea. The same as Ramathaim-Zophim (1 Sam. i. 1), and Ramah [= *Height*] (1 Sam. i. 19). The birth-place or dwelling-place of Joseph (2) and of Samuel in O.T., 20 miles N. of Jerusalem.

Bethabara [= *House of the Crossing*]. The place where St John baptized (J. i. 28) beyond Jordan. Probably the same as the modern **Abara**, the ford that leads from the Plain of Esdraelon. R.V. however reads **Bethany**.

Bethany [= *House of Dates*]. 1. A village fifteen furlongs, nearly two miles, by road eastwards from Jerusalem, on the eastern slope of the Mt of Olives, and on the road to Jericho; not visible from the city. The home of Lazarus and his sisters, from which Our Lord started on His Triumphal Entry, and near to which He ascended into Heaven (L. xxiv. 50).

2. A village near the Jordan, where St John baptized (R.V. J. i. 28), see **Bethabara**.

Bethesda [= *House of the Stream*, or perhaps *House of Mercy*]. A Pool with five porches, i.e. a cloister with five bays, near the Sheep-Gate (J. v. 2). Such a pool has recently been discovered in the N.E. corner of Jerusalem.

Bethlehem [= *House of Bread*]. The birth-place of Our Lord, as foretold by the Prophet Micah (v. 2); the home of Ruth and of David. "A small white town, five miles S. of Jerusalem, on a spur running E. from the watershed. The inhabitants are now Christians and wear a peculiar costume.

At the E. end of the town is the Church of the Nativity and attached monastery, standing above the orchards of figs and olives and the vineyards which surround this prosperous village. The Cave of the Nativity is under the choir of the ancient Basilican Church" (*Hastings*). The traditional scene of the Angels' appearance to the Shepherds is on the plain below, a mile away from the town. The towers of Bethlehem are visible from outside the walls of modern Jerusalem.

Bethphage [= *House of Figs*]. A village near and probably E. of Bethany (Mk xi. 1, &c.). The exact position is unknown.

Bethsaida [= *House of Fishing*]. 1. **Bethsaida of Galilee** (J. xii. 21). A town on the N.W. shore of the Sea of Galilee, not far from Capernaum. The birth-place of the Apostles Peter, Andrew and Philip (J. i. 44). "It lies in a little vale, bordering a beautiful curve of the beach. Copious streams of water from the warm springs on the E. edge of the vale served in time past to drive several mills on the shore" (*Hastings' Dict. Bib.*).

2. **Bethsaida Julias**. A town at the N. end of the Lake, close to the inflow of the Jordan. Near to this town (L. ix. 16) was the desert place where Our Lord fed the Five Thousand. "Attention may be drawn to the abounding grass, covering the rich plain, and running up like a wave of emerald over the lower slopes of the E. hills. There is no place round the Lake where the natural luxuriance was so likely to call forth St John's remark (J. vi. 10), 'now there was much grass in the place'" (*Hastings*).

Caesarea Philippi. Founded by Philip the Tetrarch (L. iii. 1) and called after Caesar, the Emperor of Rome, and himself. A town near the principal source of the Jordan and at the foot of Mt Hermon. The extreme point of Our Lord's journeyings, near to which St Peter made his famous confession (M. xvi. 13). "No spot in Palestine can compare with this in romantic beauty. It stands on a triangular terrace 1150 feet above sea-level. Abundant water produces luxuriant vegetation; fertile fields stretch away to westward, while groves of stately poplars, great oaks and lowlier evergreens surround the place with perennial charm" (*Hastings*).

Calvary [= *Place of a skull*]. In L. xxiii. 33, the Latin for Golgotha, which see.

Cana of Galilee. A village where Our Lord wrought His first miracle—the turning of water into wine (J. ii. 1) and a second one—the healing of the nobleman's son (J. iv. 46).

The birth-place of Nathanael (J. xxi. 2). Either four miles N.E. of Nazareth or nine miles N. of Nazareth.

Capernaum. A town on the N.W. shore of the Sea of Galilee, near the northern end of the rich Plain of Genesaret, in a district which in Christ's time was crowded and prosperous. It is called Our Lord's "own city" (M. ix. 1); here He was "at home" (Mk ii. 1, R.V. Mg.). Here St Peter and his brother and the sons of Zebedee received their call to follow Him (Mk i. 16, 19); here Matthew the Publican arose and followed Him (M. ix. 9); here many miracles were wrought (Mk ii. 1, &c.), and here the great discourse of St John vi. was delivered in the Synagogue. As a nucleus of many roads, it was eminently fitted to be a centre of the Ministry. It is not mentioned in O.T.

Cedron. See **Kidron**.

Chorazin is identified with Kerazeh, two and a half miles N. of Tell Hûm. The ruins here are extensive and interesting; among them a synagogue built of hard black basalt and houses with walls still six feet high.

Decapolis [= *Ten Cities*]. A union of cities for trade and defence. The ten cities lay E. and S.E. of the Sea of Galilee. **Gadara** and **Gerasa** were among them. Their inhabitants were largely Greek foreigners, hostile to the Jews. In this region the Gerasene demoniac was healed, and probably the Four Thousand fed.

Emmaus. Sixty furlongs from Jerusalem (L. xxiv. 13), and probably to the W. or N.W. *El-Kubebeh* is a likely and traditional site.

Gadarenes. **Gadara** was a town six miles S.E. of the Sea of Galilee, and its territory probably extended to the lake. R.V. reads **Gadarenes** in M. viii. 28, for A.V. **Gergesenes**. In Mk v. 1 and L. viii. 26 R.V. reads **Gerasenes**, A.V. **Gadarenes**. These are the only passages where the words occur.

Galilee. The northernmost and most populous of the three provinces into which the Romans divided Palestine. Well-watered, well-wooded, thickly populated. Its inhabitants were hardy and enterprising, largely engaged in agriculture and commerce, and were looked down upon as provincials by the Jews of Jerusalem (M. xxvi. 73; J. vii. 52). Our Lord's childhood and most of His ministry was passed in Galilee, and His Mother and most of His Apostles were natives of it.

Galilee, Sea of. A lake in the bed of the Jordan, 13 miles long by about seven from E. to W. It lies nearly 700 feet

below the level of the Mediterranean. On the E. side a continuous wall of steep hills rises to the height of 1900 feet above the lake. In the centre of the W. side is the Plain of Gennesaret, three miles long, which was in N.T. times rich as a garden, and then the N.W. shore was one line of prosperous towns, where fishing was a busy industry. "Although God has created seven seas," said the Rabbis, "yet He has chosen this one as His special delight." Now all is desert, except the town of Tiberias. The lake is also called *the Lake of Gennesaret* (L. v. 1), *the Sea of Tiberias* (J. xxi. 1), and simply *the Sea* (M. iv. 15). In O.T. it is *the Sea of Chinnereth*.

Gehenna [= *Valley of Hinnom*]. A gloomy valley W. and S. of Jerusalem, called also **Topheth**. Here in the time of Ahaz and Manasseh the cruel rites of Molech were practised, but Josiah "defiled Topheth," and it became a lay-stall for refuse and for the bodies of criminals. The later Jews applied the name Gehenna to the abode of the wicked after death, not considered to be everlasting.

Gennesaret. Not the name of a town, but of a plain and lake. The word perhaps means *Princes' Garden*. See **Galilee**, *Sea of*.

Gerasenes. Read by R.V. in Mk v. 1 and L. viii. 26 for **Gadarenes**. Gerasa is Kersa or Gersa, a village now ruined on the middle of the E. shore of the Lake. "About a mile S. of this the hills approach within 40 feet of the water's edge. There is a steep, even slope, down which the herd of swine ran violently into the lake" (*Hastings*).

Gergesenes. Read by A.V. in M. viii. 28, where R.V. has **Gadarenes**. Gergesa was probably Kersa, see **Gerasenes**.

Gethsemane [= *Oil-Press*]. A garden E. of the Kidron and at the foot of the Mt of Olives, about 250 yards E. of the Golden Gate. A stone wall now encloses a nearly square plot of ground, about 70 paces across. The garden contains eight venerable olive trees, which probably date from after Titus' siege. Its name shews that olive trees grew there in Our Lord's time or earlier. It was a frequent resort of His.

Golgotha [= *Place of a skull*]. The scene of the Crucifixion, just without the City wall, traditionally supposed to be where now the Church of the Holy Sepulchre stands, though some think it more probable that the site was a skull-shaped hill, N. of the Damascus Gate, which is in the centre of the N. wall.

Gomorrah. One of the Cities of the Plain, S. of the Dead Sea.

Hades [= *the Unseen*]. The intermediate abode of the dead, O.T. *Sheol*.

Hermon, Mount. "The most conspicuous feature in the scenery of Palestine, rising 9200 feet above the Mediterranean in a dome-like summit, usually covered with snow till late in summer" (*Hastings*). Close above and E. of Caesarea Philippi and the head of the Jordan Valley. Visible from all higher points N. of Jerusalem, and up the defile of the Jordan from above Jericho. Probably the scene of the Transfiguration.

Jericho. The first city on the W. of the Jordan taken by Joshua. It lies 23 miles E. from Jerusalem and 4000 feet below its level, being 1300 feet below the sea. It looks across the plain, 14 miles wide, to Mt Nebo and the great wall of the Moabite mountains. The Dead Sea is nine miles away. The road down from Jerusalem was known as the Bloody Way, from the robberies with violence there committed.

Jerusalem stands on the E. slope of the high N. and S. watershed ridge of Palestine, 2500 feet above the sea, facing towards the Mt of Olives, E. of which the land slopes down to Jericho, nearly 4000 feet below.

Jordan, River. The most remarkable river on the face of the earth, flowing S. from its sources near Caesarea Philippi to the Dead Sea, a distance of 137 miles in a straight line, but, as the river winds like a gigantic green serpent, its length is some 400 miles. The defile in which it flows is mainly below the level of the sea, the Waters of Merom being six feet above sea-level, the Sea of Galilee nearly 700 feet below, and the Dead Sea nearly 1300 feet below. The river varies in width from 30 to 70 yards, the defile from a quarter to two miles. A tropical jungle fringes the stream.

Judaea. The southernmost of the three provinces into which the Romans divided Palestine. It includes Jerusalem, Bethlehem and Hebron, which stand upon the hilly Eastern half of the province, about 2500 feet above the sea. The Western half is a great plain on the shore of the Mediterranean.

Kidron [=Dark]. A brook which flowed from N. to S. between the Temple and the Mt of Olives. The name was derived perhaps from the colour of the water or of trees on its border. The bed is now dry.

Magdala [=Tower], or Magadan. A town in the Plain of Gennesaret, and in the centre of the W. shore of the Sea of Galilee. The home of St Mary Magdalene.

Nain. A village on the N.W. slope of Little Hermon, looking towards Nazareth and Mt Tabor, eight and five miles distant respectively.

Nazareth. Situated in a high but sheltered valley, 1200 feet above the sea, on the Southern slopes of the Lebanon range, where it descends to the great Plain of Esdraelon. Surrounded by hills, "Nazareth is a rose, enclosed by mountains as the flower by its leaves." Rich in flowers, grass, fig and olive trees, &c. Above the town to W. is a hill 400 feet high that commands a remarkable view, embracing Tabor, Hermon, Mt Carmel, the Mediterranean and the great Plain. From some point on this hill the Jews sought to throw Our Lord down (L. iv. 29). The town was despised by the Jews (J. i. 46). It was three days' journey, 60 miles in a direct line, from Jerusalem.

Olives, Mt of. A conspicuous hill E. of Jerusalem and separated from the City by the valley of the Kidron, named from the trees which grew upon its slopes. It rises to the height of 2600 feet and commands a noble view of the City, which stands upon a slope facing it. On the E. of the Mount is Bethany, and the hills sink down to Jericho, 4000 feet below. **Peraea.** The Roman name for the country E. of the Jordan.

Phoenicia. A long strip of coastland N.W. of Palestine, inhabited by a race akin to the Hebrews. They were the great traders of the ancient world, who founded colonies at Carthage and other cities on the S. sea-board of the Mediterranean, and are said to have penetrated to Britain. Their chief seaports were Tyre and Sidon. Their religion, a worship of Baal and Ashtaroth, was cruel, and exercised a bad influence on Israel in the days of Ahab.

Samaria. The midmost of the three provinces into which the Romans divided Palestine. It was inhabited by a mixed race, descended in part from the settlers planted there by Esarhaddon after the deportation of Israel. Their descendants in the time of Our Lord were bitterly hostile to the Jews (J. iv. 9).

Sidon. A famous Phoenician seaport, 20 miles N. of Tyre.

Siloam, Pool of. S.E. of Jerusalem, near the junction of the Valley of Hinnom with the Valley of the Kidron. The Tower in Siloam (L. xiii. 4) was probably near by, perhaps in the city wall.

Sion. A poetical name for Jerusalem.

Sodom. One of the Cities of the Plain, S. of the Dead Sea.

Sychar. A village on the lower slopes of Mt Ebal, opposite Mt Gerizim, near to Jacob's Well.

Tiberias. A town on the S.W. shore of the Sea of Galilee.

Tiberias, Sea of. See Galilee, Sea of.

Tyre. A great seaport in Phoenicia, about 30 miles N. of Mt Carmel.

17. COINAGE, WEIGHTS AND MEASURES

1. Coinage.

Farthing—*Assarion* (M. x. 29 ; L. xii. 6). A Roman bronze coin, in value one-tenth of a *Denarius*, i.e. about three English farthings.

Farthing—*Quadrans* (M. v. 26 ; Mk xii. 42). A Roman bronze coin, one-fourth of an *Assarion*, i.e. about three-quarters of an English farthing.

Half-Shekel—*Didrachmon* (M. xvii. 24, R.V.). Half of the Jewish *Shekel*, and double of the Greek *Drachma*, worth about 1s. 4d.

Mite—*Lepton* (Mk xii. 42 ; L. xii. 59, xxi. 2). The smallest bronze coin, half a *Quadrans*, i.e. about three-eighths of an English farthing.

Penny—*Denarius* (M. xviii. 28 &c.). A Roman silver coin, worth about 8½d., which was a day's wage, see M. xx. 2.

Piece of Silver—*Drachma* (L. xv. 8, 9). A Greek coin, worth about 8d.

Piece of Silver (M. xxvi. 15, xxvii. 3, 5, 6) was probably a *Shekel*, so that 30 of these, the price of Our Lord's betrayal, amount to about £4.

Pound—*Mna* (L. xix. 13). A hundred *Drachmas*, i.e. about £3. 6s. 8d.

Shekel (M. xvii. 27, R.V.). A Jewish coin worth about 2s. 8d.

Talent (M. xviii. 24, xxv. 15). Not a coin, but a sum of money, about £240.

2. Weights.

Pound—*Litra* (J. xii. 3, xix. 39). The ordinary Roman Pound (*Libra*), of rather over 11 English ounces avoirdupois.

3. Measures.

Cubit (M. vi. 27 &c.). Probably = 21·6 inches.

Furlong—*Stadion* (L. xxiv. 13 &c.) = 202 English yards, or rather less than one-eighth of an English mile.

Mile (M. v. 41). One thousand double paces, or nearly 1614 English yards.

INTRODUCTION TO ST LUKE'S GOSPEL

18. LIFE OF ST LUKE

THERE are but three places in Scripture in which St Luke's name is mentioned. These are Col. iv. 14, 2 Tim. iv. 11, and Philem. 24. From these we see that St Luke was the faithful companion of St Paul, both in his first Roman imprisonment, when he still had friends about him, and in his second Roman imprisonment, when friend after friend deserted him. From the context of the first allusion we also learn that he was not "of the circumcision," and indeed tradition has always declared that he was a Gentile, and a "proselyte of the gate."

We cannot trace his connexion with St Paul with any certainty till the sudden appearance of the first personal pronoun in the plural in Acts xvi. 10, from which we infer that he joined the Apostle at Troas, and accompanied him to Macedonia, becoming thereby one of the earliest Evangelists in Europe. His companionship was the more necessary because St Paul had been recently suffering from an acute visitation of the malady which he calls "the stake, or cross, in the flesh." Since the "*we*" is replaced by "*they*" after the departure of Paul and Silas from Philippi (Acts xvii. 1), we infer that St Luke was left at that town in charge of the infant Macedonian Church. A physician could find means of livelihood anywhere, and he seems to have stayed at Philippi for some seven years, for we find him in that Roman colony when the Apostle spent an Easter there on his last visit to Jerusalem (Acts xx. 5). If he were "the brother, whose praise is in the Gospel" (i.e. in preaching the good tidings) "throughout all the churches" (2 Cor. viii. 18), we find him acting with Titus as one of the delegates for the collection and custody of the contributions for the poor saints at Jerusalem.

From Philippi he accompanied his friend and teacher to Jerusalem (Acts xxi. 18), and there we again lose all record of his movements. Since, however, he was with St Paul at Caesarea when he was sent as a prisoner to Rome, it is probable that he was the constant companion of his imprisonment in that town. From Caesarea he accompanied St Paul in the disastrous voyage which ended in shipwreck at Malta, and proceeding with him to Rome probably never left him until the great Apostle received his martyr's crown. To him alone we are indebted for the greater part of what we know of the Apostle of the Gentiles.

We finally lose sight of St Luke at the abrupt close of the Acts of the Apostles. But he was with St Paul later (2 Tim. iv. 11). The most trustworthy tradition says that he died in Greece. The fancy that he was a painter seems only to have arisen from the discovery of a rude painting of the Virgin in the Catacombs with an inscription stating that it was "one of seven painted by Luca."

19. CHARACTERISTICS OF THE GOSPEL

1. The Gospel is marked mainly by its presentation of *the Good Tidings in their universality and gratuitousness*. It is pre-eminently the Gospel of pardon and of pity. "*By grace ye are saved through faith*," and "*the second man is the Lord from Heaven*" (1 Cor. xv. 47), might stand as the motto of St Luke as of St Paul.

2. He seems to delight in all the records which told of the mercy of the Saviour towards *the poor, the humble, the despised* (chh. ii. 24, vi. 20—25, 30, viii. 2, 3, xii. 16—21, 33, xvi. 13, 19—25, xiv. 12—15, &c.).

3. Further, it is specially the Gospel of *the outcast*,—of the Samaritan (chh. ix. 52—56, xvii. 11—19), the Publican, the harlot, and the prodigal. JESUS came to seek and to save that which was lost (ch. xix. 10). See instances in Zacchaeus (ch. xix. 1—10); the Prodigal Son; the Sinful Woman (ch. vii. 36—50); the woman with the issue of blood (ch. viii. 43—48); the dying robber (ch. xxiii. 39—43).

4. St Luke must be ranked as the *first Christian hymnologist*. It is to his inspired care that we owe the preservation of three sacred hymns, besides the Ave Maria (ch. i. 28—33) and the Gloria in Excelsis (ch. ii. 14):—the BENEDICTUS, or Song of

Zacharias (ch. i. 68—79); the *MAGNIFICAT*, or Song of the Blessed Virgin (ch. i. 46—55); and the *NUNC DIMITTIS*, or Song of Simeon (ch. ii. 29—32).

5. In this Gospel *thanksgiving* is also prominent (chh. ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47).

6. It also gives special prominence to *Prayer*. It not only records (as St Matthew does) the Lord's Prayer (ch. xi. 1—4), but alone preserves to us the fact that Our Lord prayed on six memorable occasions. (1) at His baptism, (2) after cleansing the leper, (3) before choosing the Twelve Apostles, (4) at His Transfiguration, (5) on the Cross for His murderers, and (6) with His last breath. See too chh. xviii. 1—14, xxi. 36. Note also the teaching on Prayer in ch. xi. 5—13.

7. St Luke reveals the sacredness of *infancy*.

8. He dwells on *CHRIST's* ministry *to the world*; that He was to be a Light to lighten the Gentiles, as well as the glory of His people Israel.

9. St Luke's is the Gospel of *Womanhood*, and he prominently records the graciousness and tenderness of *CHRIST* towards many women. He alone tells us that *JESUS* in His earlier mission journeys was accompanied by a most humble band of ministering women (ch. viii. 1—3). He alone mentions the widow Anna (ch. ii. 36), and tells us about eager Martha cumbered with serving, and Mary choosing the better part (ch. x. 38—42); and how Our Lord once addressed to a poor, crushed woman the tender name of "daughter" (ch. viii. 48), and how He spoke of another as a daughter of Abraham (ch. xiii. 16); and how He consoled the "daughters of Jerusalem" (ch. xxiii. 28).

10. It is the Gospel of *tolerance*. There was a blood-feud between the Jews and the Samaritans, and St Luke is careful to record how *JESUS* praised the one grateful Samaritan leper, and chose the good Samaritan rather than the Priest and the Levite as the type of love to our neighbour. He also records two rebukes of the Saviour against the spirit of intolerance:—one when the Sons of Thunder wanted to call down fire from heaven on the churlish Samaritan village: the other when He rebuked the narrowness which said, "We forbid him, because he followeth not us."

We may notice lastly that St Luke's Gospel is characterised by (11) Its careful chronological order (ch. i. 3); (12) Its very important Preface; and (13) Its command of the Greek language.

20. MIRACLES AND PARABLES PECULIAR TO ST LUKE

The Miracles peculiar to St Luke are

1. The miraculous draught of fishes . . . v. 4—11
2. The raising of the widow's son at Nain vii. 11—18
3. The woman with the spirit of infirmity xiii. 11—17
4. The man with the dropsy xiv. 1—6
5. The ten lepers xvii. 11—19
6. The healing of Malchus xxii. 50, 51

The Parables peculiar to St Luke are

1. The two debtors vii. 41—43
2. The good Samaritan x. 25—37
3. The importunate friend xi. 5—8
4. The rich fool xii. 16—21
5. The barren fig-tree xiii. 6—9
6. The lost piece of silver xv. 8—10
7. The prodigal son xv. 11—32
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THE GOSPEL ACCORDING TO ST LUKE

I. *Introduction.* i. 1—4

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ²even as they delivered *them* unto us, which from the beginning were eyewitnesses, and ministers of the word; ³it seemed good to me also, having had perfect understanding of all *things* from the very first, to write unto thee in order, most

I. 1—4. This brief Preface is the only personal introduction to any historic book in the Bible except the Acts.

1. *many*] Whether the Gospels of St Matthew and St Mark had been written when St Luke's appeared is a question which cannot be answered with certainty; but it is certain that he does not here allude to those Gospels, and that he did not make any use of them. *have taken in hand to set forth in order a declaration*

Literally, **attempted to draw up a narrative.** *of those things which are most surely believed among us*] Others render it "*which have been fulfilled,*" "*have found their accomplishment.*"

2. *even as they delivered them unto us, which*] "since many undertook to rearrange the facts which have been delivered (1 Cor. xi. 23, xv. 3; 2 Thess. ii. 15) as a sacred treasure or tradition (1 Tim. vi. 20; 2 Tim. i. 14) to us Christians by those who became eyewitnesses" (which St Luke does not claim to be) "and ministers of the word, I too determined, &c." *eyewitnesses, and ministers*] Those who delivered to the Church the facts of the Saviour's life had "personal knowledge and practical experience," which these narrators had not. (See Acts i. 21, 22.)

3. *having had perfect understanding*] Rather, **having accurately traced out or followed up.** *from the very first*] St Luke's Gospel differed from these narratives in beginning from the birth of John the Baptist and the Annunciation, whereas they began at the manhood and public Ministry of CHRIST, as do St Mark and St John. *in order*] A favourite word of St Luke

excellent Theophilus, *that thou mightest know the certainty of these things, wherein thou hast been instructed.

11. *The Preparation for the Nativity.* i. 5—80

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous

only, ch. viii. 1; Acts xi. 4, iii. 24 (Greek), xviii. 23. St Luke's order is mainly chronological. *"most excellent"* This is the title of official personages of high position, e.g. Felix, Acts xxiii. 26, and Festus, Acts xxvi. 25. *Theophilus* A very common name. It means

"Dear to God." Nothing is known of him. Some from the title "most excellent" have conjectured that Sergius Paulus (Acts xiii. 7—12) is meant, to whom they think that the Acts might have naturally been dedicated. But the name seems to shew that a Greek is intended, and St Luke is writing mainly for Greeks.

4. *"mightest know"* Rather, **mayest fully know.** *"of those things, wherein thou hast been instructed"* Rather, **of those accounts in which thou wast orally instructed.** (cp. Gal. vi. 6.)

5—25. *The Announcement of the Forerunner*

5. *There was in the days* The elaborate style of the Preface is at once replaced by extreme directness and simplicity. The remainder of this chapter is known as the *Protevangelium*—the Gospel History before the Birth of Christ. *"of Herod, the king"* Towards the close of the reign of Herod the Great. The true sceptre had departed from Judah. Herod was a mere Idumean usurper imposed on the nation by the Romans: see p. 36.

"of Judea" Besides Judaea, Samaria, and Galilee, his kingdom included the most important regions of Peraea. *"Zacharias"* See p. 42. The Jews highly valued the distinction of priestly birth (Jos. i. 1). *"of the course"* The word *ephraïma* means first

"a daily ministry," and then a class of the priesthood which exercised its functions for a week. *"of Abia"* 1 Chr. xxiv. 10,

"the eighth lot came forth to Abijah." This was not one of the four families which had returned, but the name was soon revived (Neh. xii. 4). *Elisabeth* The same name as Elishaba

("one whose oath is by God," comp. Jehoshebah, 2 Kings xi. 2), the wife of Aaron, Ex. vi. 23; mentioned by name according to the Ezra as "the mother of the priesthood."

6. *"righteous"* One of the oldest terms of high praise among the

before God, walking in all the commandments and ordinances of the Lord blameless. ⁷And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. ⁸And it came to pass, that while he executed the priest's office before God in the order of his course, ⁹according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. ¹⁰And the whole multitude of the people were praying without at the time of

Jews Gen. vi. 9, vii. 1, xiii. 23-25. See Ps. xxxvii. 37; Ezek. xviii. 5-19, &c.). It is used also of Joseph, M. i. 19; and is defined in the following words- in the almost technical sense of strict legal observance. *in all the commandments and ordinances*. "Commandments" means the moral precepts of natural and revealed religion Rom. vii. 5-13. "Ordinances" had come to be technically used of the ceremonial Law Heb. ix. 1.

⁷. *And they had no child*. This was regarded as a heavy misfortune, because it cut off all hope of the birth of the Messiah in that family. It was also regarded as often involving a moral reproach, and as being a punishment for sin. See Gen. xi. 30, xviii. 11, xxx. 1-23; Ex. xxiii. 26; Deut. vii. 14; Judg. xiii. 2, 3; 1 Sam. i. 6, 27; Is. xlvii. 9. *well stricken in years*. A priest apparently might minister until any age, but Levites were partially superannuated at 50 (Num. iii. 1-33, iv., viii. 25).

⁸. *executed the priest's office*. The priest who had the highest functions allotted to him was called "the chief of the course." There are said to have been some 20,000 priests in the days of Christ, and it could therefore never fall to the lot of the same priest twice to offer incense.

⁹. *his lot was to burn incense*. This was the loftiest and most coveted of priestly functions, Ex. xxx. 1-10; Num. xvi. 1-40. King Uzziah was smitten with leprosy for trying to usurp it (2 Chr. xxvi. 18). Incense was a symbol of prayer (Ps. cxli. 2; Heb. ix. 4; Rev. viii. 3, 4). *into the temple*. Rather, **shrine** or **Holy Place**. The golden altar of incense stood before the veil which separated the Holy Place from the Holy of Holies (Ex. xxx. 6). The priest entered in white robes and with unsandalled feet with two attendants, who retired when they had made everything ready.

¹⁰. *the whole multitude*. This seems to shew that the vision took place either on a Sabbath or some great feast-day. *praying*. The Temple was mainly used for sacrifice but had naturally become a "House of Prayer" (Is. lvi. 7; Neh. xi. 17; M. xxi. 13).

incense. ¹¹And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. ¹²And when Zacharias saw *him*, he was troubled, and fear fell upon him. ¹³But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ¹⁴And thou shalt have joy and gladness; and many shall rejoice at his birth. ¹⁵For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. ¹⁶And

^{11.} *an angel*] St Luke dwells more than any of the Evangelists on the ministry of Angels, chh. i. 26, ii. 9, 13, 21, xii. 8, xv. 10, xvi. 22, xxii. 43, xxiv. 4, 23, and frequently in the Acts. Compare the births of Isaac, Samson, and Samuel. *the right side*] i.e. the South. *the altar of incense*] A small movable table of acacia wood overlaid with gold. See Ex. xxx. 1—38, xxxvii. 25; 1 Kings vii. 48.

^{12.} *he was troubled*] Such is the effect always recorded of these supernatural appearances. See Judg. xiii. 22; Dan. x. 7—9; Ezek. i. 28; Mk. xvi. 8; Rev. i. 17.

^{13.} *Fear not*] The first utterance of the Dawn of the Gospel. St Luke begins with this angelic encouragement, and ends with the Apostles "blessing and praising God." *thy prayer is heard*] Rather, **thy supplication was heard**. Zacharias had been just praying either to have a son, or that the days of the Messiah might come. *John*] See p. 38.

^{14.} *gladness*] Rather, **exultation**, v. 44; Acts ii. 46; Heb. i. 9. *many*] The Pharisees and leading Jews did not accept John's baptism (ch. vii. 30; M. xxi. 27), and his influence, except among a few, seems to have been shortlived.

^{15.} *great in the sight of the Lord*] See ch. vii. 24—30; M. xi. 11. *shall drink neither wine nor strong drink*] He shall be a Nazirite (ch. vii. 33; Num. vi. 1—4); like Samson (Judg. xiii. 2—7); and the Rechabites (Jer. xxxv. 6). "Strong drink" was also forbidden to ministering priests, Lev. x. 8. *shall be filled with the Holy Ghost*] The contrast between the false excitement of drunkenness and the divine exaltation of spiritual fervour is also found in Eph. v. 18, "Be not drunk with wine...but be filled with the Spirit." Comp. Acts ii. 13. *even from his mother's womb*] Compare 1 Sam. i. 11; Jer. i. 5.

many of the children of Israel shall he turn to the Lord their God. ¹⁷And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. ¹⁸And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. ¹⁹And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. ²⁰And behold, thou shalt be dumb, and not able to speak, until the day that these *things* shall be performed, because thou believest not my words, which shall be fulfilled in their season. ²¹And the people waited for Zacharias, and marvelled that he

16. *many...shall he turn*] Ezek. iii. 19; Is. xl. 3; M. iii. 3—6. These words resume the thread of prophecy which had been broken for three centuries (Mal. iv. 6).

17. *And he shall go before him*] Shall go before the Messiah. *in the spirit and power of Elias*] See Mal. iv. 4—6, iii. 1. "This is Elias which was for to come" (M. xi. 14). The resemblance was partly in external aspect (2 Kings i. 8; M. iii. 4); and partly in his mission of stern rebuke and invitation to repentance (1 Kings xviii. 21, xxi. 20). *to turn the hearts of the fathers to the children*] i.e. as in the original meaning of Malachi, to remedy disunion and restore family life.

18. *for I am an old man*] So "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old?" (Gen. xvii. 17).

19. *Gabriel*] The name means "Hero of God." He is also mentioned in v. 26, and in Dan. viii. 16, ix. 21—23. The only other Angel or Archangel (1 Thess. iv. 16; Jude 9) named in Scripture is Michael ("Who is like God?" Dan. x. 21). *that stand in the presence of God; and am sent to speak unto thee*] He was thus one of the "Angels of the Presence" (Is. lxiii. 9; cp. M. xviii. 10). See Rev. viii. 2; Dan. vii. 10; 1 Kings xxii. 19.

20. *thou shalt be dumb, and not able to speak*] He receives the sign for which he had unfaithfully asked (M. xii. 38), but it comes in the form of a punishment.

tarried so long in the temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. ²³And it came to pass *that*, as soon as the days of his ministration were accomplished, he departed to his own house. ²⁴And after those days his wife Elisabeth conceived, and hid herself five months, saying, ²⁵Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

²⁶And in the sixth month the angel Gabriel was sent

^{21.} *he tarried so long*] Priests never tarried in the awful precincts of the shrine longer than was absolutely necessary for the fulfilment of their duties, from feelings of holy fear, Lev. xvi. 13, "that he die not."

^{22.} *And when he came out*] The moment of the priest's re-appearance from before the ever-burning golden candlestick, and the veil which hid the Holiest Place, was one which powerfully affected the Jewish imagination, Ecclus. i. 5—21. *he could not speak unto them*] They were waiting in the Court to be dismissed with the usual blessing, which is said to have been generally pronounced by the *other* priest. Numb. vi. 23—26. *a vision*] Used especially of the most vivid and "objective" appearances, ch. xxiv. 23; Acts xxvi. 19; 2 Cor. xii. 1; Dan. ix. 23. *remained speechless*] The speechless priest vainly endeavouring to bless the people is a fine image of the Law reduced to silence before the first announcement of the Gospel.

^{23.} *the days of his ministration*] They lasted from the evening of one Sabbath to the morning of the next, 2 Kings xi. 5.

^{24.} *hid herself*] She may have wished out of deep modesty to avoid as long as possible the idle comments and surmises of her neighbours.

^{25.} *to take away my reproach*] So Rachel, when she bare a son, said, "God hath taken away my reproach" (Gen. xxx. 23). See Is. iv. 1; Hos. ix. 11; 1 Sam. i. 6—10. Yet the days were coming when to be childless would be regarded by Jewish mothers as a blessing; see ch. xxiii. 29.

26—38. *The Annunciation of the Saviour*¹

^{26.} *in the sixth month*] i.e. after the vision of Zacharias. This

¹ References to parallel passages in other Gospels will be found in the *Synopsis of Gospel History*, pp. 11 ff.

from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. 28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee: blessed *art* thou among women. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And behold, thou shalt conceive in *thy* womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel,

is the only passage which indicates the age of John the Baptist, as half a year older than Our Lord. *Galilee*] See p. 45. Thus began to be fulfilled the prophecy of Is. ix. 1, 2. *named Nazareth*] The expression shews that St Luke is writing for those who were unfamiliar with Palestine. See on ch. ii. 51.

27. *Joseph, of the house of David*] We are nowhere told that Mary was of the house of David, for both the genealogies of the Gospels are genealogies of Joseph. But perhaps the genealogy of Mary is involved in that of Joseph. *Mary*] See p. 39.

28. *highly favoured*] R.V. *ing. endued with grace*. Literally, **having been graced** (by God).

29. *And when she saw him, she was troubled*] R.V. **But she was greatly troubled**.

31. *JESUS*] See p. 8.

32. *shall be called*] i.e. shall be. The best comment on this verse is furnished by the passages of Scripture in which we find the same prophecy (Mic. v. 4; 2 Sam. vii. 12; Is. ix. 6, 7, xi. 1, 10, xvi. 5; Jer. xxiii. 5, xxx. 9; Ezek. xxxiv. 24; Hos. iii. 5; Ps. cxxxii. 11) and its fulfilment (Phil. ii. 9—11; Rev. xxii. 16). *the throne of his father David*] according to Ps. cxxxii. 11.

33. *reign...for ever*] Dan. ii. 44; Ps. xlv. 6; Heb. i. 8; Rev. xi. 15. In 1 Cor. xv. 24—28 the allusion is only to CHRIST's mediatorial kingdom,—His *earthly* kingdom till the end of conflict.

How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also *that* holy thing which shall be born of thee shall be called the Son of God. 36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 and entered into the house of Zacharias, and saluted

34. *How shall this be...?*] Mary does not doubt the fact as Zacharias had done; she only enquires as to *the mode* of accomplishment.

35. *shall overshadow thee*] as with the Shechinah and cloud of glory (see on chh. ii. 9, ix. 34). *that holy thing*] "Holy, harmless, undefiled, separate from sinners," Heb. vii. 26. "Who did no sin," 1 Pet. ii. 22. *the Son of God*] See p. 9. This title is given to Our Lord by almost every one of the sacred writers in the N.T. and in a multitude of passages.

36. *thy cousin*] R.V. **thy kinswoman**.

37. *nothing*] R.V. **no word**. For the thought see Gen. xviii. 14; M. xix. 26; Jer. xxxii. 17.

38. *be it unto me according to thy word*] Comp. 1 Sam. iii. 18.

39—56. *Hymns of Thanksgiving of Elisabeth and Mary*

39. *in those days*] R.V. **these**. Probably within a month of the Annunciation. *went into the hill country*] Palestine west of the Jordan lies in *four* parallel lines of very different formation. 1. The Coast; 2. The *Shephelah*, or maritime plain, broken only by the spur of Carmel; 3. The *Hill* or Hill country,—the mass of low rounded hills which formed the main part of the Roman provinces of Judaea and Samaria south of the intervening plain of Esdraelon, and of Galilee north of it; and 4. The *Thor* or deep dint of the Jordan Valley. *into a city of Juda*] Similarly, Nazareth is described as "a city of Galilee." The name of the city is not given. Tradition names *Ain Karim*. "Judah" is here used for Judaea (M. ii. 6).

Elisabeth. ⁴¹And it came to pass *that*, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: ⁴²and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. ⁴³And whence *is* this to me, that the mother of my Lord should come to me? ⁴⁴For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. ⁴⁵And blessed *is* she that believed: for there shall be a performance of those *things* which were told her from the Lord.

⁴⁶And Mary said,

My soul doth magnify the Lord,

⁴⁷And my spirit hath rejoiced in God my Saviour.

⁴⁸For he hath regarded the low estate of his hand-maiden:

For behold, from henceforth all generations shall call me blessed.

^{42.} *Blessed art thou among women*] i.e. pre-eminently blessed, as "fairest among women," Cant. i. 8.

^{43.} *the mother of my Lord*] The words shew a remarkable degree of Divine illumination in the mind of Elisabeth. See J. xx. 28, xiii. 13.

^{45.} *blessed is she that believed*] Perhaps Elisabeth had in mind the affliction which had followed her husband's doubt. Comp. J. xx. 29.

^{46—56.} *The Magnificat.*

My soul doth magnify the Lord] 1 Sam. ii. 1; Ps. xxxiv. 2, 3.

^{47.} *in God my Saviour*] Is. xlv. 21, "a just God and a Saviour." Comp. Is. xii. 2, xxv. 9; 1 Tim. i. 1; Tit. iii. 4.

^{48.} *the low estate*] So Hagar (Gen. xvi. 11) and Hannah (1 Sam. i. 11; cf. Ps. cxxxviii. 6, cii. 17). The word may be rendered **humiliation**, Acts viii. 33; Is. i. 9, 10. The reader will notice in this hymn more than one anticipation of the Beatitudes. *all generations shall call me blessed*] L. xi. 27; Gen. xxx. 13; Ps. lxxii. 17. We cannot but wonder at the vast faith of the despised and persecuted Virgin of Nazareth, whose inspired anticipations have been so amply fulfilled.

- 49 For he *that is* mighty hath done to me great things;
And holy *is* his name.
- 50 And his mercy *is* on them that fear him
From generation to generation.
- 51 He hath shewed strength with his arm;
He hath scattered the proud in the imagination of
their hearts.
- 52 He hath put down the mighty from *their* seats,
And exalted them of low degree.
- 53 He hath filled the hungry with good *things*;
And the rich he hath sent empty away.
- 54 He hath holpen his servant Israel,
In remembrance of *his* mercy,
- 55 (As he spake to our fathers),
To Abraham, and to his seed for ever.
- 56 And Mary abode with her about three months, and
returned to her own house.

49. *he that is mighty*] Job viii. 3; Ps. xxiv. 8. *holy is his name*] Ps. cxi. 9; Rev. xv. 4. "Name" is often a reverent periphrasis in Hebrew for GOD Himself. Ps. xci. 14; 2 Chr. vi. 20, &c.

50. *his mercy*] Ps. lxxxix. 2, 3 and *passim*. *From generation to generation*] Rather, **Unto generations and generations**; Gen. xvii. 9, &c. See Deut. vii. 9.

51. *with his arm*] "Thou hast a mighty arm," Ps. lxxxix. 13. The nearest parallel to the remainder of the verse is Job v. 12.

52. *He hath put down the mighty from their seats*] Rather, **He puts down potentates from thrones**. The thought is common throughout the Bible, e.g. L. xviii. 14; Dan. iv. 30; 1 Sam. ii. 6—10; Ps. cxiii. 6—8; 1 Cor. i. 26—29. The ancients noticed the fact.

53. *filled the hungry with good things*] "My servants shall eat but ye shall be hungry, &c.," Is. lxxv. 13, xxv. 6; Ps. xxxiv. 10, and the Beatitude M. v. 6.

54. *hath holpen*] Literally, **took by the hand**. The proper punctuation of the following words is **to remember His mercy—(even as He spake to our fathers)—to Abraham and his seed for ever**. Mic. vii. 20.

56. *about three months*] until the birth of the Baptist.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And *her* neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, *that* on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all they that heard *them* laid *them* up in their hearts, saying, What *manner of* child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel;

57—80. *The Birth of John the Baptist*

58. *her cousins*] R.V. **her kinsfolk**, which was the original meaning of the word *cousins* (*con-sobrini*). See v. 36.

59. *on the eighth day*] According to the ordinance of Gen. xvii. 12, 15; Lev. xii. 3. Comp. Phil. iii. 5. *they called*] Rather, **they wished to call**.

63. *table*] R.V. **tablet**. A small wooden tablet, either smeared with wax or with sand sprinkled over it, on which words were written with an iron *stylus*. Thus "John," "the grace of Jehovah," is the first word *written* under the Gospel; the Old Testament had ended with "curse," in Mal. iii. 24.

65. *fear*] The minds of men at this period were full of dread and agitated expectancy, which had spread even to the heathen.

68. *Blessed*] This hymn of praise is hence called the BENEDICTUS

- For he hath visited and redeemed his people,
 69 And hath raised up a horn of salvation for us
 In the house of his servant David;
 70 (As he spake by the mouth of his holy prophets,
 Which have been since the world began :)
 71 That *we* should be saved from our enemies,
 And from the hand of all that hate us;
 72 To perform the mercy *promised* to our fathers,
 And to remember his holy covenant;
 73 The oath which he sware to our father Abraham,
 74 That *he* would grant unto us, that *we* being de-
 livered out of the hand of our enemies
 Might serve him without fear,
 75 In holiness and righteousness before him,
 All the days of our life.

It has been in use in Christian worship perhaps as far back as the days of St Benedict in the sixth century, and it was early recognised that it is the last Prophecy of the Old Dispensation, and the first of the New.

69. *a horn of salration*] A natural and frequent metaphor. Ezek. xxix. 21; Lam. ii. 3; Ps. cxxxii. 17; 1 Sam. ii. 10.

70. *by the mouth of his holy prophets*] namely "in the Law of Moses, and in the Prophets, and in the Psalms"; see on ch. xxiv. 44.

since the world began] Rather, **of old**.

71. *That we should be saved*] R.V. **Salvation**—referring back to "a horn of salvation," to which it is in apposition. The previous verse is a parenthesis. *from our enemies*] No doubt in the first instance the "enemies" from which the prophets had promised deliverance were literal enemies (Deut. xxxiii. 29; Is. xiv. 2, li. 22, 23, &c.), but every pious Jew would understand these words as applying also to spiritual enemies.

72, 73. *mercy...remember...oath*] These three words have been thought by some to be an allusion to the three names John ("Jehovah's mercy"), Zacharias ("remembered by Jehovah"), and Elisabeth. See v. 5.

73. *The oath which he sware*] Gen. xii. 3, xvii. 4, xxii. 16, 17; comp. Heb. vii. 13, 14, 17.

75. *In holiness*] towards God. *and righteousness*] towards men, 1 Thess. ii. 10; Eph. iv. 24.

76 And thou, child, shalt be called the prophet of the
Highest:

For thou shalt go before the face of the Lord
To prepare his ways;

77 To give knowledge of salvation unto his people
By the remission of their sins,

78 Through the tender mercy of our God;

Whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in
the shadow of death,

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and
was in the deserts till the day of his shewing unto Israel.

76. *child*] Rather, **little child**. *To prepare his ways*] An allusion to the prophecies of the Forerunner in Is. xl. 3; Mal. iii. 1.

77. *knowledge of salvation*] A clear proof that these prophecies had not the local and limited sense of national prosperity which some have supposed.

By the remission] R.V. **In the remission**. Comp. Acts v. 31, "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

78. *Through the tender mercy of our God*] Literally, **Because of the heart of mercy**. *the dayspring*] The word is used to translate both *Mizrach* "the Dawn" (Jer. xxxi. 40) and *Tsemach* "branch" (Zech. iii. 8, vi. 12. See on M. ii. 23). Here the context shews that the Dawn is intended. Mal. iv. 2, "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." See Is. ix. 2; M. iv. 16; J. i. 4, 5.

79. *in the shadow of death*] Job x. 21, xxxviii. 17; Ps. xxiii. 4, cvii. 10; Is. ix. 2; M. iv. 16, &c.

80. *the child grew, and waxed strong in spirit*] The description resembles that of the childhood of Samuel (1 Sam. ii. 26) and of Our Lord (L. ii. 40—52). Nothing, however, is said of "favour with men." In the case of the Baptist, as of others, "the boy was father to the man," and he probably shewed from the first that rugged sternness which is wholly unlike the winning grace of the child CHRIST. *was in the deserts*] Not in sandy deserts like those of Arabia, but in the wild waste region south of Jericho and the fords of Jordan to the shores of the Dead Sea. 2 Kings xxv. 4, 5 (Heb.); Jer. xxxix. 5, lii. 8. See on v. 39. This region, especially where it approached the Ghôr and the Dead Sea, was lonely and forbidding

III. *The Nativity of the Saviour.* ii. 1—20

2 And it came to pass in those days, *that* there went out a decree from Cesar Augustus, that all the world should be taxed. ²(*And this taxing was first made when Cyrenius was governor of Syria.*) ³And all went to be taxed, every one into his own city. ⁴And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) ⁵to be taxed with Mary his espoused

in its physical features, and would suit the stern spirit on which it also reacted. In 1 Sam. xxiii. 19 it is called Jeshimon or "the Horror." The training of John the priestly boy and the "Son of the Carpenter" (M. xiii. 55) of Nazareth had been widely different, nor is it certain that they had ever met each other until the Baptism of Jesus (J. i. 31). *his shewing*] His public Ministry. Thus St John's life, like that of Our Lord, was spent first in hallowed seclusion, then in public ministry. At this point ends the first very interesting document of which St Luke made use.

II. 1—7. *The Birth of JESUS CHRIST*

1. *there went out a decree from Cesar Augustus, that all the world should be taxed*] Rather, **that there should be an enrolment of the habitable world.** The registration did not necessarily involve a taxing. *all the world*] Rather, **the habitable world**, i.e. the Roman Empire (Acts xi. 28, &c.; Polyb. vi. 50).

2. *this taxing was first made when Cyrenius was governor of Syria*] R.V. **This was the first enrolment made when Quirinius was governor of Syria.** It is probable that Quirinius was twice governor of Syria, once in B.C. 4, when he began the census, and once in A.D. 6 when he carried it to completion. *Cyrenius*] This is the Greek form of the name Quirinius.

3. *every one into his own city*] This method of enrolment was a concession to Jewish prejudices. The Roman method was to enrol each person at his own place of residence.

4. *the city of David*] 1 Sam. xvii. 12. *Bethlehem*] See p. 43. *of the house and lineage (rather, family) of David*] The humble condition of Joseph as a provincial carpenter in no way militates against this.

5. *to be taxed*] Rather, **to enrol himself.** *with Mary*] It

wife, being great with child. ⁶And so it was *that*, while they were there, the days were accomplished that she should be delivered. ⁷And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. ⁸And there were in the same country shepherds abiding in the field, keeping watch over their

is uncertain whether her presence was obligatory or voluntary; but it is obvious that at so trying a time, and after what she had suffered (M. i. 19), she would cling to the presence and protection of her husband. Nor is it wholly impossible that she saw in the providential circumstances a fulfilment of prophecy.

6. *the days were accomplished*] There is a reasonable certainty that Our Lord was born B.C. 4 of our era, and it is *probable* that He was born (according to the unanimous tradition of the Christian Church) in winter. There is nothing to guide us as to the actual *day of His birth*.

7. *firstborn*] The word does not necessarily imply that the Virgin had other children. See Heb. i. 6, where "firstborn"=only-begotten. *wrapped him in swaddling clothes*] Ezek. xvi. 4. In her poverty she had none to help her, but (in the common fashion of the East) wound the babe round and round with swathes with her own hands. *in a manger*] Mangers are very ancient, and are to this day sometimes used as cradles in the East (Thomson, *Land and Book*, II. 533). *no room for them in the inn*] If, as is most probable, the *traditional* site of the Nativity is the *real* one, it took place in one of the caves where St Jerome spent so many years as a hermit, and translated the Bible into Latin (the Vulgate). The khan perhaps dated back as far as the days of David under the name of the House or Hotel (*Gérooth*) of Chimham (2 Sam. xix. 37, 38; Jer. xli. 17).

8—20. *The Angels and the Shepherds*

8. *in the same country*] Tradition says that they were natives of the little village Beth-Zur (Josh. xv. 58; Neh. iii. 16). They were feeding their flocks in the same fields from which David had been summoned to feed Jacob, God's people, and Israel His inheritance. *shepherds*] Why these were the first to whom was revealed the birth of Him who was called the Lamb of God, we are not told. The sheep used for the daily sacrifice were pastured in the fields of Bethlehem. *abiding in the field*] This does not prove, as some have supposed, that the Nativity took place in spring, for in some pastures of Palestine the shepherds to this day bivouac with their flocks in winter.

flock by night. ⁹And lo, *the angel* of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. ¹⁰And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. ¹¹For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ¹²And this *shall be* a sign unto you; Ye shall find *the babe* wrapped in swaddling clothes, lying in a manger. ¹³And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

¹⁴ Glory to God in the highest,

And on earth peace,

Good will towards men.

¹⁵ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

9. *And lo*] The phrase often introduces some strange or memorable event. *the angel*] R.V. **an angel.** *came upon them*] It may mean, as R.V., *stood by them.* *the glory of the Lord*] The Shechinah, or cloud of brightness which symbolised the Divine Presence, as in Ex. xxiv. 16; 1 Kings viii. 10; Is. vi. 1—3; Acts vii. 55. See on ch. i. 35.

10. *of great joy*] See Is. lii. 7, lxi. 1; Rom. v. 11; 1 Pet. i. 8. *to all people*] R.V. **to all the people**, i.e. of Israel.

11. *a Saviour*] It is a curious fact that "Saviour" and "Salvation," so common in St Luke and St Paul (in whose writings they occur forty-four times), are comparatively rare in the rest of the New Testament. *Christ the Lord*] See p. 9.

12. *a sign*] R.V. **the sign.** *the babe*] R.V. **a babe.**

13. *a multitude of the heavenly host*] The Sabaoth; Rom. ix. 29; Jas. v. 4. "Ten thousand times ten thousand stood before Him," Dan. vii. 10; Rev. v. 11, 12.

14. *in the highest*] i.e. in highest heaven, Job xvi. 19; Ps. cxlviii. 1; comp. "the heavenlies" in Eph. i. 3, &c.; Eccus. xliii. 9. *on earth peace*] The Angels sang of "the peace which passeth understanding"; of that peace whereof CHRIST said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." *Good will towards men*] R.V. **among men in whom he is well pleased.** Ps. cxlvii. 11; comp. xii. 32.

Let us now go *even* unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. ¹⁶ And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. ¹⁷ And when they had seen *it*, they made known abroad the saying which was told them concerning this child. ¹⁸ And all they that heard *it* wondered at those *things* which were told them by the shepherds. ¹⁹ But Mary kept all these things, and pondered *them* in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all *the things* that they had heard and seen, as it was told unto them.

IV. *The Infancy of the Saviour.* ii. 21—38

²¹ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

²² And when the days of her purification according to

15. *Let us now go*] Rather, **Come now! let us go.**

16. *found*] *discovered* after search. The lamp hung from the centre of a rope would guide them to the khan, but among a crowd it would not be easy to find the new-born babe of the humble travellers.

17. *made known abroad*. Thus they were the first Christian preachers.

19. *all these things*] or "words." *pondered*] Comp. Gen. xxxvii. 11, "his father observed the saying."

21. *The Circumcision*

21. *for the circumcising of the child*] Gen. xvii. 12; Rom. xv. 8; M. iii. 15. CHRIST suffered pain thus early for our sake to teach us that, though He ordained for us the painless rite of Baptism, we must practise the spiritual circumcision—the circumcision of the heart. He came "not to destroy the Law but to *fulfil*," M. v. 17. *his name was called JESUS*] See p. 8. The name of the child was bestowed at circumcision, as with us at Baptism.

22—38. *The Presentation in the Temple*

22. *her purification*] R.V. **their purification.** Strictly speaking, the *child* was never purified, but only the mother. The

the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; ²³(as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) ²⁴and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

²⁵And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. ²⁶And it was revealed unto him by the Holy Ghost, that *he* should not see death,

purification took place on the fortieth day after the Nativity, and till then a mother was not permitted to leave her house. *according to the law of Moses*] See this law in Lev. xii. 2—4; Gal. iv. 4, 5.

^{23.} *as it is written in the law of the Lord*] The tribe of Levi were sanctified to the Lord in lieu of the firstborn, and originally all the firstborn in excess of the number of the Levites had to be redeemed with five shekels of the sanctuary (about 15 shillings), a rule afterwards extended to *all* the firstborn. See Ex. xiii. 2, xxii. 29, xxxiv. 19; Num. iii. 13, xviii. 15, 16.

^{24.} *A pair of turtledoves, or two young pigeons*] The offering appointed was a yearling lamb for a burnt-offering, and a young pigeon or turtledove for a sin-offering. But the Law of Moses, with that thoughtful tenderness which characterises many of its provisions, allowed a *poor* mother to bring two turtledoves instead; and since turtledoves (being migratory) are not always procurable, and *old* pigeons are not easily caught, offered the alternative of "*two young pigeons.*" Lev. xii. 6—8. (Tristram.)

^{25.} *a man...whose name was Simeon*] The Apocryphal Gospels call him "the great teacher" (*James* xxvi.; *Nicod.* xvi.). *waiting for the consolation of Israel*] See Gen. xlix. 18; Is. xl. 1, xlix. 23. Joseph of Arimathaea is also described as one who "*waited for the kingdom of God,*" Mk. xv. 43. "May I see the consolation of Israel!" was a common Jewish formula, and a prayer for the Advent of the Messiah was daily used. See pp. 6, 7.

^{26.} *it was revealed unto him*] Christian legend says that he had stumbled at Is. vii. 14, "Behold, a virgin shall conceive," and had received a Divine intimation that he should not die till he had seen it fulfilled (Nicephorus, A.D. 1450). The notion of his extreme age

before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him *up* in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart

In peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those *things* which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

is not derived from Scripture but from the "Gospel of the Nativity of Mary," which says that he was 113. *the Lord's Christ*] i.e. the Anointed of Jehovah.

27. *by the Spirit*] R.V. **in the Spirit.** *brought in the child*] The Arabic Gospel of the Infancy (vi.) says that he saw Him shining like a pillar of light in His mother's arms, which is probably derived from v. 32.

29. *Lord, now lettest thou thy servant depart in peace*] Rather, **Now art Thou setting free Thy slave, O Master, according to Thy word, in peace.** This rapturous Psalm—the *Nunc Dimittis*—has formed a part of Christian evening worship certainly since the fifth century. *In peace*] On leaving a *dying* person the Jews said, "Go *in peace*," (Gen. xv. 15. Otherwise they said, "Go *to peace*," as Jethro did to Moses. See on ch. vii. 50.

32. *to lighten the Gentiles*] A memorable prophecy, considering that even the Apostles found it hard to grasp the full admission of the Gentiles, clearly though it had been indicated in older prophecy, as in Ps. xcvi. 2, 3; Is. lii. 10, xlii. 6, xlix. 6.

34. *is set*] Literally, **lies.** The metaphor is taken from a stone which may either become "a stone of stumbling" and "a rock of offence" (Is. viii. 14; Rom. ix. 32, 33; 1 Cor. i. 23), or "a precious corner-stone" (1 Pet. ii. 7, 8; Acts iv. 11; 1 Cor. iii. 11). *for the fall and rising again of many in Israel*] For the fall of

³⁵ (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

³⁶ And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; ³⁷and she *was* a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. ³⁸And she coming in that instant gave thanks *likewise* unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

many Pharisees, Herodians, Sadducees, Nazarenes, Gadarenes; and for the rising—a savour of life unto life—of all that believed on Him. In some cases—as that of Peter and the dying robber—they who fell afterwards rose. *which shall be spoken against*] R.V. **which is spoken against.** Acts xxviii. 22.

^{35.} *a sword*] Almost from the very birth of CHRIST the sword began to pierce the soul of the “*Mater Dolorosa*”; and what tongue can describe the weight of mysterious anguish which she felt as she saw Him die in anguish on the cross. *that the thoughts of many hearts may be revealed*] By way of comment see the reasonings of the Jews in J. ix. 16; 1 Cor. xi. 19; 1 J. ii. 19.

^{36.} *Anna*] See p. 35. *a prophetess*] Like Miriam, Deborah, Huldah (2 Chron. xxxiv. 22). *Phanuel*] “The Face of God”; the same word as *Peniel*, Gen. xxxii. 30. *Aser*] Though the Ten Tribes were lost, individual Jews who belonged to them had preserved their genealogies. Thus Tobit was of the tribe of Naphtali (Tob. i. 1). Comp. “our twelve tribes,” Acts xxvi. 7; James i. 1. *from her virginity*] i.e. she had been married only seven years, and a widow for 84.

^{37.} *departed not*] She was present (that is) at all the stated hours of prayer. *fastings*] The Law of Moses had only appointed one yearly fast, on the Great Day of Atonement. But the Pharisees had adopted the practice of “fasting twice in the week,” viz. on Monday and Thursday, when Moses is supposed to have ascended, and descended from, Sinai (see on xviii. 12), and had otherwise multiplied and extended the simple original injunction (v. 33). *prayers*] R.V. **supplications** (a more special word). *night and day*] “Night” is put first by the ordinary Hebrew idiom which arose from their notion that “God made the world in six days and seven nights.”

^{38.} *that looked for redemption*] See ch. xxiv. 21; Mk. xv. 43; 1 Cor. i. 7; Tit. ii. 13; Heb. ix. 28.

V. *The Boyhood of the Saviour.* ii. 39—52

³⁹And when they had performed all *things* according to the law of the Lord, they returned into Galilee, to their own city Nazareth. ⁴⁰And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

⁴¹Now his parents went to Jerusalem every year at the feast of the passover. ⁴²And when he was twelve years old, they went up to Jerusalem after the custom of the feast. ⁴³And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jeru-

39, 40. *The Growth of the Saviour*

39. Between this verse and the last come the events narrated by St Matthew only—namely, the Visit of the Magi; the Flight into Egypt; and the Massacre of the Innocents.

40. *filled*] The growth of Our Lord is here described as a natural human growth. *the grace of God was upon him*] Is. xi. 2, 3. "Full of grace and truth," J. i. 14.

41—52. *The Passover Visit to the Temple*

41. *his parents*] The great Rabbi Hillel had recommended women to attend the Passover. It was not enjoined by the Law, but the Jews admired it as a pious practice. *at the feast of the passover*] Ex. xxiii. 15—17; Deut. xvi. 1—16. The custom of going up *three times* a year seems long to have fallen into abeyance with most Jews. See 1 Sam. i. 21, "the yearly sacrifice."

42. *when he was twelve years old*] This incident of His "confirmation," as in modern language we might call it, is "the solitary flowret out of the wonderful enclosed garden of the thirty years." This silence of the Evangelists is a proof of their simple faithfulness. *twelve years old*] Up to this age a Jewish boy was called "little," afterwards he was called "grown up," and became a "Son of the Law," or "Son of the Precepts." At this age he was presented on the Sabbath called the "Sabbath of Phylacteries" in the Synagogue, and began to wear the phylacteries with which his father presented him. According to the Jews twelve was the age at which Moses left the house of Pharaoh's daughter, and Samuel was called, and Solomon gave his judgment, and Josiah carried out his reform. (Jos. Antt. II. 9. 6; v. 10. 4.)

43. *fulfilled the days*] Ex. xii. 15. *the child Jesus*] R.V.

salem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, *that* after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them *questions*. 47 And all that heard him were astonished at his under-

the boy Jesus. St Luke seems purposely to have narrated something about the Saviour at every stage of His earthly existence as babe (ii. 16), little child (ii. 40), boy, and man. *tarried behind*] Among the countless throngs of Jews who flocked to the Passover—nearly three millions, according to Josephus—nothing would be easier than to lose sight of one young boy in the thronged streets, or among the thousands of booths outside the city walls. Indeed it is an incident which to this day often occurs at Jerusalem in similar cases. It should be also remembered that at the age of 12 an Eastern boy is far more mature than is the case in Northern nations, and that at that age a far wider liberty is allowed him. *knew not of it*] The fact is very interesting as shewing the naturalness and unconstraint in which Our Lord was trained.

44. went a day's journey] Probably to *Beeroth*, six miles north of Jerusalem. In the numerous and rejoicing caravans of kinsmen and fellow-countrymen relations are often separated without feeling any anxiety. *sought him*] The word implies *anxious* and *careful* search.

46. after three days] This, in the Jewish idiom, probably means "on the third day." One day was occupied by the journey to Beeroth; on the second, they sought Him in the caravans and at Jerusalem; the next day they found Him in the Temple. The unsettled state of the country would add to their alarm. *in the temple*] Probably in one of the numerous chambers which ran round the Court, and abutted on the actual building. *sitting*] Doubtless at the feet of the Rabbis, as was the custom of Jewish boys when sitting began to be permitted. *in the midst of the doctors*] Rather, **teachers**. *hearing them, and asking them questions*] Obviously with all modest humility.

47. were astonished] Similar incidents are narrated of Rabbi Eliezer Ben Azariah; of Rabbi Ashi, the compiler of the Babylonian Talmud; and (by himself) of Josephus (*Vit.* 2).

standing and answers. ⁴⁸And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. ⁴⁹And he said unto them, How *is it* that ye sought me? wist ye not that I must be about my Father's *business*? ⁵⁰And they understood not the saying which he spake unto them. ⁵¹And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. ⁵²And Jesus increased in

^{48.} *they were amazed*] The "*people of the land*," such as were the simple peasants of Galilee, held their great teachers in the deepest awe, and hitherto the silent, sweet, obedient childhood of JESUS had not prepared them for such a scene. *Son, why hast thou thus dealt with us?*] Rather, **My child, why didst thou treat us thus?** *have sought thee sorrowing*] Rather, **were searching for thee with aching hearts.**

^{49.} *about my Father's business*] So R.V. mg., but R.V. text has **in my Father's house.** These words are very memorable as being *the first recorded words of JESUS.* For His last recorded words, see Acts i. 7, 8.

^{50.} *they understood not*] Words which might stand as the epitome of much of His Ministry, ch. ix. 45, xviii. 34; Mk. ix. 32; J. x. 6, i. 10, 11.

^{51.} *with them*] We may infer from the subsequent omissions of Joseph's name, and from the traditional belief of his age, that he died shortly after this event. *to Nazareth*] In many respects there was a divine fitness in this spot for the human growth of JESUS—"as a tender plant and as a root out of a dry ground." Apart from the obscurity and evil fame of Nazareth, note (i) its seclusion, (ii) its beauty and peacefulness. The flowers of Nazareth are famous, and the appearance of its inhabitants shews its healthiness. See p. 48. *was subject unto them*] Phil. ii. 7; Is. liii. 2. But we see (i) that Our Lord's life was spent in *poverty*, though not in pauperism; (ii) that He sanctified labour as a pure and noble thing; (iii) that God looks on the heart, and that the dignity or humility, the fame or obscurity, of the outer lot is of no moment in His eyes. Rom. xiv. 17, 18.

^{52.} *increased*] R.V. **advanced.** The word is derived from pioneers *cutting down* trees in the path of an advancing army. Comp. 1 Sam. ii. 26, and the description of an ideal youth in Prov. iii. 3, 4. *stature*] Rather, **age** (as in ch. xii. 25), though the

wisdom and stature, and in favour with God and man.

VI. *The Manifestation of the Saviour.* iii. 1—iv. 13

3 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ²Annas and Caiaphas

word sometimes means stature (ch. xix. 3). *favour with God and man*] Rather, **men**, Prov. iii. 4.

III. 1—20. *Baptizing and Preaching of St John*

1. *in the fifteenth year of the reign of Tiberius Cesar*] St Luke, however, follows a common practice in dating the reign of Tiberius from the period of his association with Augustus as joint Emperor A.U.C. 765. *Tiberius Cesar*] The stepson and successor of Augustus. At this period of his reign he retired to the island of Capreae (Tac. *Ann.* iv. 74), where he plunged into horrible private excesses, while his public administration was most oppressive and sanguinary. *Pontius Pilate*] See p. 41. He was Procurator for ten years, A.D. 25—36. *governor*] His strict title was Procurator. His relation to the Herods was much the same as that of the Viceroy of India to the subject Maharajahs. *Herod*] Herod Antipas; see p. 37. *tetrarch*] The word properly means a ruler of a fourth part of a country, but afterwards was used for any tributary prince or ethnarch. At this time Judaea, Samaria and Galilee were the provinces of Eastern Palestine. Antipas, Philip and Lysanias are the only three to whom the term “tetrarch” is applied in the N.T. *of Galilee*] This province is about 25 miles from North to South, and 27 from East to West,—about the size of Bedfordshire. It was surpassingly rich and fertile. See p. 45. *his brother Philip*] Herod Philip. This tetrarch seems to have been the best of the Herods, and the town of Caesarea Philippi which he beautified, was named from him. *of Iturea and of the region of Trachonitis*] Ituraea (now Jedûr) was at the foot of Mount Hermon, and was named from Jetur, son of Ishmael (Gen. xxv. 15, 16). The Ituraeans were marauders, famous for the use of the bow, and protected by their mountain fastnesses. Trachonitis, also a country of robbers, is the Greek rendering of the Aramaic Argob, and means “a rough or stony tract.” It is the modern province of el-Lejâh, and the ancient kingdom of Og. *Lysanias the tetrarch of Abilene*] It used to be asserted that St Luke had here fallen

being the high priests, the word of God came unto John the son of Zacharias in the wilderness. ³And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; ⁴as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁵Every

into another chronological error, but his accuracy has, in this point also, been completely vindicated by ancient inscriptions. Lysanias is perhaps mentioned because he had Jewish connexions (Jos. Antt. xiv. 7, § 4).

of Abilene] Abila was a town 18 miles from Damascus, and 38 from Baalbek. The name is derived from *Abel*, "a meadow."

Annas and Caiaphas being the high priests] Annas or Hanan the son of Seth had been High Priest from A.D. 7—14, and had therefore, by this time, been deposed for at least 15 years; and his son-in-law Joseph Caiaphas, the *fourth* High Priest since his deposition, had been appointed in A.D. 18. How then can Annas be called High Priest in A.D. 27? Because the High Priesthood was held for life (Numb. xxxv. 25), and since Annas had only been deposed by the arbitrary caprice of the Roman Procurator he would still be legally regarded as High Priest by the Jews (Numb. xxxv. 25). Annas, besides having been High Priest, was a man of vast wealth and influence, so that five of his sons, as well as his son-in-law, became High Priests after him.

in the wilderness] Mainly, as appears from the next verse, the Arabah, the sunken valley north of the Dead Sea.

³. *he came*] St Luke alone mentions the mission journeys of John the Baptist; the other Evangelists, whose narratives (M. iii. 1—12; Mk. i. 1—8; J. i. 15, 28) should be carefully compared with that of St Luke, describe how the multitudes "came streaming forth" to him.

all the country about Jordan] The Arabah is some 150 miles in length; the actual river-valley is not so extensive.

the baptism of repentance for the remission of sins] Comp. Acts ii. 38, iii. 15, v. 31, xxii. 16. The Jews had been familiar with the symbolism of Baptism from the earliest days, as a consecration (Exod. xxix. 4), and a purification (Lev. xiv. 8).

⁴. *Esaias the prophet*] Is. xl. 3. *The voice*] Rather, **A voice**. *of one crying in the wilderness*] The wilderness is metaphorically the barren waste of the Jewish life in that day (Is. xxxv. 1).

the way of the Lord] Comp. Is. xxxv. 8—10, "And a highway shall be there, and a way, and it shall be called *the way of holiness*: the unclean shall not pass

valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*; ⁶and all flesh shall see the salvation of God. ⁷Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children

over it...And the ransomed of the Lord shall return, and come to Zion."

5. *Every valley, &c.*] The metaphor is derived from pioneers who go before the march of a king. *Every valley shall be filled, &c.*] i.e. the humble and meek shall be exalted, and the mighty put down. Compare Is. ii. 12—15. *the crooked shall be made straight*]

The general meaning of the prophecy is that no obstacles, whether they arose from depression, or power, or pride, or cunning perversity, or menacing difficulties, should be able to resist the labours of the Pioneers and Herald of the Kingdom.

6. *all flesh shall see the salvation of God*] St Luke alone adds these words to the quotation. See ch. ii. 10, xxiv. 47.

7. *to the multitude*] R.V. **multitudes**. Different crowds came from different directions, M. iii. 5; Mk. i. 5. *O generation of vipers*] Rather, **broods of vipers**. They were like "serpents born of serpents"; comp. M. iii. 7, xxiii. 33. *from the wrath to come*]

The Jews had been taught by Prophecy that the Advent of their Deliverer should be preceded by a time of anguish which they called "the Woes of the Messiah"; comp. Mal. iii. 2, iv. 1. Such prophecies received their primary fulfilment at the Destruction of Jerusalem (see M. xxiv. 28; Mk. xiii. 19, 20); and await their final fulfilment hereafter (Rev. vi. 16).

8. *Bring forth*] "Produce at once." *begin not to say*] He cuts off even all attempt at self-excuse. *We have Abraham to our father*] Rather, **as our father**. The Jews had so exalted a conception of this privilege (J. viii. 39) that they could scarcely believe it possible that any son of Abraham should ever be lost. CHRIST taught them that Abraham's seed had no *exclusive* offer of salvation (M. viii. 11, 12), and it was a special part of the mission of St Paul to bring home to them that "they are not all Israel which are of Israel," Rom. ix. 6, 7; Gal. iii. 29, vi. 15. *of these*

unto Abraham. ⁹And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

¹⁰And the people asked him, saying, What shall we do then? ¹¹He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. ¹²Then came also publicans to be baptized, and said unto him, Master, what shall we do? ¹³And he said unto them,

stones] He pointed to the rocky boulders, or the flints on the strand of Jordan, around him.

9. is laid] Literally, **lies**. The notion is that of a woodman touching a tree with the edge of his axe to measure his blow before he lifts his arm for the sweep which fells it. *is hewn down, and cast into the fire*] Literally, **is being hewn down and being cast**. It is almost impossible to reproduce in English the force of this use of the present. A barren fig-tree was also Our Lord's symbol of the Jewish nation, L. xiii. 6.

10. What shall we do then?] Compare the question of the multitude to Peter on the day of Pentecost (Acts ii. 37) and that of the Philippian jailor (Acts xvi. 30).

11. He that hath two coats] A second "tunic" was a mere luxury, so long as thousands were too poor to own even one. *let him impart to him that hath none*] St Paul gave similar advice (2 Cor. viii. 13—15), and St James (ii. 15—17), and St John (1 J. iii. 17), because they had learnt this spirit from CHRIST. *meat*] Rather, **food**. The word has now acquired the specific sense of "flesh," which it never has in our E. V. For instance, the "meat-offering" was generally an offering of flour and oil. We may notice the following particulars respecting the preaching of the Baptist: (1) It was *stern*. (2) It was absolutely *downtless*. (3) It shews remarkable *insight into human nature*, and into the needs and temptations of every class which came to him. (4) It was *intensely practical*. (5) Yet though it still belongs to the dispensation of the shadow it *prophesies of the dawn*. His first message was "Repent"; his second was "The kingdom of heaven is at hand"; and this message culminated in the words "Behold the Lamb of God." (6) *It does not claim the credentials of a single miracle*. (7) *It had only a partial and temporary popularity*. (J. v. 35; L. vii. 30; M. xi. 18, xxi. 23—27; Acts xviii. 25, xix. 3, 4.)

12. publicans] Rather, **tax-gatherers**. See p. 6. *what shall we do?*] We have the same question, but with the answer

Exact no more than that which is appointed you. ¹⁴ And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

¹⁵ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; ¹⁶ John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost

which was only possible after the Resurrection, in Acts ii. 37, xvi. 30, xxii. 10.

13. *Exact no more*] This was their habitual sin (ch. xix. 8).

14. *the soldiers*] Rather, **soldiers on the march**. On what expedition these soldiers were engaged it is impossible to say. *Do violence to no man*] Rather, **Extort money by threats from no one.** *accuse any falsely*] Rather, **cheat by false accusation**. The temptation of soldiers was to terrify the poor by violence, and undermine the rich by acting as informers. *be content with your wages*] Rather, **pay**. The Baptist does not bid even soldiers to *abandon* their profession, but to serve God in it.

15. *were in expectation*] The Messianic expectations of the day had even reached the Gentiles, many of whom even at Rome and in high society were proselytes, or half proselytes, to Judaism.

16. *John answered*] The answer, as we find from J. i. 19—28, was given in its most definite form to a Pharisaic deputation of Priests and Levites, who were despatched by the Sanhedrin expressly to ask him to define his claims. *the latchet*] i.e. the *thong.* *shoes*] Rather, **sandals.** *to unloose*] In M. iii. 11 it is "to carry His sandals"; i.e. I am not adequate to be His humblest slave. *baptize you with the Holy Ghost and with fire*]

This baptism by the Spirit had been foretold in Is. xlv. 3; Joel ii. 28. Its first obvious fulfilment was at Pentecost (Acts i. 5, ii. 3) and subsequent outpourings after baptism (Acts xi. 15, 16). But it is fulfilled without visible supernatural signs to all Christians (1 Cor. vi. 11; "by one Spirit are we all baptized into one body," 1 Cor. xii. 13). *and with fire*] In its first and most literal sense the allusion is to the fiery tongues of Pentecost (Acts ii. 3); but the secondary and metaphoric allusion is to the burning zeal and illuminating light of the Spirit.

and *with* fire: ¹⁷whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. ¹⁸And many other *things* in his exhortation preached he unto the people. ¹⁹But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, ²⁰added yet this above all, that he shut up John in prison.

²¹Now when all the people were baptized, it came to pass, *that* Jesus also being baptized, and praying, the

17. *fan*] Rather, **winnowing-fan**, a great shovel with which corn was thrown up against the wind to separate it from the chaff. *his floor*] Rather, **threshing-floor**. The word is the same as that from which our *halo* is derived, since the threshing-floors of the ancients were circular. *the chaff*] The word includes straw and stubble. See Ps. i. 4; Mal. iv. 1; Jer. xv. 7. So far as the allusion is to the separation of good from evil elements in the Church we find similar passages in M. xiii. 30; 1 J. ii. 19, &c. But it may refer also to the destruction of *the evil elements in a mixed character*, as in ch. xxii. 31. *into his garner*] Comp. M. xiii. 30. **burn**] Rather, **burn up**.

18. *many other things*] Of which some are recorded by St John alone (J. i. 29, 34, iii. 27—36).

19. *But Herod the tetrarch*] The incident which follows is here introduced by anticipation. See Mk. vi. 17—20; M. xiv. 3—5. Comp. p. 12. *being reprov'd*] The reproof was of course based on Lev. xviii. 16, xx. 21, and was perfectly uncompromising (M. xiv. 4). *his brother Philip's*] *This* Herod Philip was not the tetrarch of that name but another son of Herod, who lived as a private person in Rome.

20. *added yet this above all*] The Jews as well as St Luke regarded the treatment of the Baptist by Antipas as the worst of his crimes, and the cause of his subsequent defeat and disgrace. *in prison*] This prison was the stern and gloomy fortress of Makor or Machaerus, to the north of the Dead Sea.

21, 22. The Baptism of Jesus

21. *Now when all the people were baptized*] The expression (which is peculiar to St Luke) seems to imply that on this day Jesus was baptized *last*. See M. iii. 13—17; Mk. i. 9—11. *and praying*] This deeply interesting touch is peculiar to St Luke; see p. 52.

heaven was opened, ²²and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

²³And Jesus himself began *to be* about thirty years of age, being (as was supposed) the son of Joseph, which

22. *in a bodily shape like a dove*] The expression used by each of the Evangelists, and St John's "and it abode upon Him" (J. i. 32), sufficiently prove that no *actual* dove is intended. The Holy Spirit is symbolised by a dove from early times. *a voice came from heaven*] R.V. **out of heaven.** The first of the three heavenly Voices to be heard during Our Lord's Ministry, all in connexion with special steps of His self-humiliation, viz.: at (i) His Baptism; (ii) His Transfiguration (Mk. ix. 7); (iii) at the important visit of the Greeks during Holy Week (J. xii. 28). This Voice attested in the presence of His Forerunner the unique Sonship of Our Lord, and inaugurated His public Ministry. Note that this is one of the passages which distinctly imply the doctrine of the Blessed Trinity.

Our Lord's Baptism is a turning-point in His earthly life. It marks the commencement of His *public Ministry*, and the termination of His private *home life*. Though He does not need the remission of sins for Himself, He yet goes through the rite, that He may share fully *the life of his brother men*, and in order to consecrate Baptism as *the rite of admission into His society*. His submission to Baptism is a signal act of *obedience*, the fulfilling of all righteousness (M. iii. 15), i.e. of all the Divine requirements. In response to this obedience He receives (1) an *anointing* for His Ministry through the descent of the Spirit, and (2) *credentials*, when He is proclaimed as the truly filial Son of God by the Voice from Heaven. These two Divine signs shew that He is both the expected *Messiah* (comp. Isaiah xi. 1; Ps. ii. 7; 2 Samuel vii.; Ps. lxxxix.) and the *Servant of the LORD*, Who was to be both Missionary and Suffering Redeemer (Is. xlii. 1; liii.; lxi. 1). The Temptation is soon to put to the proof His conception of Sonship and of Kingship. Confirmation is to us the bestowal of a similar grace (comp. especially Isaiah xi. 1, 2) and calls out similar obedience from us.

23—38. *The Genealogy*

23. *began to be about thirty years of age*] R.V. **when he began to teach, was about thirty years of age.** The age of 30 was that at which a Levite might enter on his full services (Numb. iv. 3, 47), and the age at which Joseph had stood before Pharaoh (Gen. xli. 46), and at which David had begun to reign (2 Sam. v. 4), and at which scribes were allowed to teach. as

was the son of Heli, ²⁴ which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, ²⁵ which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, ²⁶ which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, ²⁷ which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, ²⁸ which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodan, which was the son of Er, ²⁹ which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, ³⁰ which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, ³¹ which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, ³² which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, ³³ which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, ³⁴ which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, ³⁵ which was the son of Saruch, which was the son of Ragau, which

was supposed] M. xiii. 55; J. vi. 42. On the genealogy which follows, and its relations to that in the Gospel of St Matthew, see *Excursus*, p. 266.

was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, ³⁶which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, ³⁷which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, ³⁸which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

4 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, ²being forty days tempted of the devil. And in those days he did eat nothing: and when they were

IV. 1—13. *The Temptation*

1. *being full of the Holy Ghost*] St Luke often calls special attention to the work of the Spirit, ch. iii. 22, iv. 14; Acts vi. 3, vii. 55, xi. 24. The expression alludes to the outpouring of the Spirit upon Jesus at His Baptism; see J. iii. 34; M. iv. 1—11; Mk. i. 12, 13. St John, who narrates mainly what he had himself *seen*, omits the Temptation. *was led*] A Divine impulse led him to

face the hour of peril alone. *by the Spirit*] Rather, **in the Spirit**; comp. ch. ii. 27. The phrase emphasizes the words “full of the Holy Ghost,” and has the same meaning as “in the power of the Spirit,” v. 14. *into the wilderness*] The scene of the

Temptation is supposed to be the mountain near Jericho, thence called Quarantania (i.e. *place of forty days*). Scripture everywhere recognises the need of solitude and meditation on the eve of great work for God (Ex. xxiv. 2; 1 K. xix. 4; Gal. i. 17).

2. *forty days*] The number was connected in the Jewish mind with notions of seclusion, and revelation, and peril;—Moses on Sinai, Ex. xxxiv. 18; Elijah, 1 K. xix. 8; and the wanderings of the Israelites, Num. xiv. 34; Judg. xiii. 1. *tempted*] The Temptation was continuous throughout the forty days, though it reached its most awful climax at their close. *of the devil*] The Jews

placed in the wilderness one of the mouths of Gehenna, and there evil spirits were supposed to have most power (Num. xvi. 33; M. xii. 43). St Mark uses the Hebrew form of the word—“Satan.” Both words mean “the Accuser.” *he did eat nothing*] St

Matthew says more generally that “He fasted,” and St Luke’s phrase probably implies no more than this (see M. xi. 18).

ended, he afterward hungered. ³And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. ⁴And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. ⁵And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. ⁶And the devil

3. *If thou be the Son of God*] Doubtless an allusion to the Divine Voice at His Baptism (ch. iii. 22). The same words were tauntingly addressed to Our Lord on the Cross (M. xxvii. 40). *command this stone*] In this desert there are loaf-shaped fossils known to early travellers as *lapides judaici*, and to geologists as *septaria*. Such deceptive semblances would intensify the pangs of hunger, and add to the Temptation the additional torture of an excited imagination. *that it be made bread*] Rather, **that it may become a loaf**. The subtle malignity of the temptation is indescribable. It was a temptation to "the lust" (i.e. the desire) "of the flesh"; a temptation to gratify a natural and blameless appetite; an appeal to free-will and self-will, closely analogous to the devil's first temptation of the race. "You may; you can; it will be pleasant: why not?" (Gen. iii. 1—15). But it did not come in an undisguisedly sensuous form, but with the suggestive semblance of Scriptural sanctions (1 Kings xix. 8; Deut. viii. 16; Ps. lxxviii. 19).

4. *It is written*] JESUS foils the Tempter *as man for man*. *man shall not live by bread alone*] Deut. viii. 3. *but by every word of God*] The verse conveys a most deep truth, and by referring to it Our Lord meant to say "God will support My needs in His own way, and the lower life is as nothing in comparison with the higher." See J. iv. 32—34; Job xxiii. 12; Jer. xv. 16; Wisd. xvi. 6, "God's word nourisheth man."

5. *And the devil, taking him up into a high mountain*] St Luke adopts a different order of the temptations from St Matthew, perhaps because he thought that the temptation to spiritual pride (which he places third) was keener and subtler than that to temporal ambition; perhaps, too, because he believed that the ministering Angels only appeared to save CHRIST from the pinnacle of the Temple. That the *actual* order is that of St Matthew is probable, because (1) he alone uses notes of sequence, "*then*," "*again*"; (2) CHRIST closes the Temptation by "Get thee behind Me, Satan" (see on v. 8); (3) as an actual Apostle he is more likely to have heard the narrative from the lips of CHRIST Himself. *of the world*] See above on ch. ii. 1. *in a moment*] Rather, **in a**

said unto him, All this power will I give thee, and the glory of them: for *that* is delivered unto me; and to whomsoever I will I give it. ⁷If thou therefore wilt worship me, all shall be thine. ⁸And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: ¹⁰for it is written, He shall give his angels charge over thee, to keep thee: ¹¹and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ¹²And Jesus answering said unto

second; comp. 1 Cor. xv. 52, "in the twinkling of an eye." The splendour of the temptation might seem to Satan to make up for its impudent, undisguised character.

6. *for that is delivered unto me*] Hence the expressions, "the prince of this world," J. xii. 31, xiv. 30; "the prince of the power of the air," Eph. ii. 2. Satan is in one sense "a world-ruler of this darkness" (Eph. vi. 12). *to whomsoever I will I give it*] Comp. Rev. xiii. 2, "the dragon gave him his power, and his seat, and great authority."

7. *all shall be thine*] There was then living one to whom, in as high an ambitious sense as has ever been realised, it *did* all belong—the Emperor Tiberius. But so far from enjoying it he was at this very time the most miserable and degraded of men.

8. *Thou shalt worship...and him only*] The quotation is slightly altered from Deut. vi. 13.

9. *a pinnacle*] Rather, **the pinnacle**, or **battlement**. Some well-known pinnacle of the Temple, either that of the Royal Portico, which looked down from a dizzy height into the Valley of the Kidron, or the Eastern Portico, from which tradition says that St James was afterwards hurled. *cast thyself down from hence*] "Cast thyself down." The devil may place the soul in peril and temptation, but can never *make* it sin. "It is," as St Augustine says, "the devil's part to suggest, it is ours not to consent."

10. *for it is written*]

"The devil can cite Scripture for his purpose."—SHAKESPEARE. *to keep thee*] The quotation is from Ps. xci. 11, but the Tempter omits "*in all thy ways.*"

him, It is said, Thou shalt not tempt the Lord thy God.
 13 And when the devil had ended all the temptation, he departed from him for a season.

12. *Thou shalt not tempt* i.e. put to the test. Comp. Ps. xcv. 9; Gen. xxii. 1. It is impious folly to put God to the test by thrusting ourselves into uncalled-for danger. We cannot claim miracles when we *court* temptations. The quotation is from Deut. vi. 16, and it is remarkable that the *three* quotations with which Our Lord met the Tempter are all taken from the 6th and 8th chapters of this book.

13. *had ended all the temptation*. Rather, **every temptation**. "He had," as Bengel says, "shot his last dart." The temptations had been addressed (1) to the desire of the flesh—trying to make the test of Sonship to God consist not in obedience but in the absence of pain; (2) to the pride of life—as though earthly greatness were a sign of God's approval, and as though greatness consisted in power and success; (3) to spiritual pride—as though the elect of God might do as they will, and be secure against consequences. *he departed*. James iv. 7. *for a season*. St Matthew adds "And lo! angels came and began to minister unto Him." We do not again meet with angels in a visible form till the Agony in Gethsemane. It must not be imagined that Our Lord was only tempted at this crisis. He shared temptation with us, as the common lot of our humanity.

The threefold temptation corresponds to the three dangers indicated in 1 J. ii. 16. (1) The command to turn stones into bread suggested *a lust of the flesh*; (2) the dazzling spectacle of the kingdoms called out *a lust of the eyes*; (3) to have leapt down from the pinnacle would have been a prompting of *the vainglory of life*. In vanquishing these temptations Our Lord recovers the ground lost for us by our first mother, who "saw (1) that the tree was *good for food*, and (2) that it was *a delight to the eyes*, and (3) that the tree was *to be desired to make one wise*." But He does this on the ground of a filial trust in God, Whom He knew to be "well pleased in" Him, as had lately been declared from Heaven—such a trust as the Serpent had undermined in Eve by his suggestions of caprice and jealousy as the motives of God's restrictive command. The *weapon* which Our Lord uses in His warfare affords us an example. It is the "Sword of the SPIRIT, which is the Word of God." Each time he quotes His Bible—the Old Testament; and in every case the quotation is from Deuteronomy, the book which describes the discipline of Israel, the Son of God.

VII. *The Early Ministry of the Saviour.*

iv. 14—vii. 50

¹⁴ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. ¹⁵ And he taught in their synagogues, being glorified of all. ¹⁶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ¹⁷ And there was delivered unto him the book of the prophet Esaias. And

14, 15. *His Teaching in Galilee*

14. *And Jesus returned]* St Luke here omits that series of occurrences which is mainly preserved for us by the Apostle who recorded the Judæan Ministry. (See J. i. 19—iv. 42.) *into Galilee]* This district was the starting-point and main centre of Our Lord's Ministry; comp. L. xxiii. 5; Acts x. 37.

15. *he taught in their synagogues, being glorified of all]* The word "He" is emphatic. "He Himself," in contrast with the rumour about Him.

16—30. *His Preaching and Rejection at Nazareth*

16. *And he came to Nazareth]* This is probably the visit related in unchronological order in M. xiii. 53—58; Mk. vi. 1—6, since after so violent and decisive a rejection as St Luke narrates, it is unlikely that He should have preached at Nazareth again. *as his custom was]* This seems to refer to what had been the habit of the life of Jesus while He had lived at Nazareth. Hitherto, however, He had been, in all probability, a silent worshipper. *into the synagogue]* The article shews that the little village only possessed a single synagogue. Synagogues had sprung up throughout Judæa since the return from the exile. The men sat on one side; the veiled women behind a lattice on the other. The chief furniture was the Ark of painted wood, generally shrouded by a curtain, and containing the Torah (Pentateuch), and rolls of the Prophets. On one side was a *bema* for the reader and preacher, and there were "chief seats" (Mk. xii. 39) for the ruler of the synagogue and the elders. *on the sabbath day]* Observe the Divine sanction thus given to the ordinance of weekly public worship. *stood up for to read]* The custom was to read the Scripture standing. There was no recognised or ordained ministry for the synagogues.

17. *there was delivered unto him]* After He, or another, had

when he had opened the book, he found the place where it was written, ¹⁸The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty *them that are bruised*, ¹⁹to preach the acceptable year of the Lord. ²⁰And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all *them that were in*

read the *Parashah*, or First Lesson, which was always from the Pentateuch, the clerk handed to him the Roll of Isaiah, which contained the *Haphtarah*, or Second Lesson. *when he had opened the book*] The Thorah, or Law, was written on a parchment between *two* rollers, and was always left unrolled at the column for the day's lesson; but the Megilloth of the Prophets, &c., were on single rollers, and the right place had to be found by the reader. *he found*] The word leaves it uncertain whether the "finding" was what man calls "accidental," or whether it was the regular *haphtarah* of the day. The passage is now the Second Lesson for the great day of Atonement. *the place where it was written*] Is. lxi. 1, 2. Our Lord reads a memorable passage, in which the Prophet of the Return from Babylon discloses the innermost spiritual meaning of his message. The people were not only to recover material prosperity. The Prophet would reveal to the meek, the afflicted people, good tidings of pardon and restoration, of salvation from sin. He was to announce the acceptable year, or the year of the Lord's good pleasure (R.V. mg. on Is.), i.e. a restoration of the people to favour with God. Our Lord claims that such a message of light and hope is being repeated with ampler and final significance in His coming. He has come to be the Prophet of the salvation of the world, and not only this, but—unlike that earlier Prophet—to achieve it. The people of God's good pleasure are to be first the Jews, but also all mankind; and His redemption is to be deeper and fuller than the Return from the Captivity which foreshewed it. The reference to *the spirit* and the *anointing* point back to the recent Baptism; comp. Acts x. 38. St Luke's quotation differs in some details, but not in substance, from our text of Isaiah, but it significantly omits the Prophet's message to the hostile captors] "*the day of vengeance of our God.*"

^{20.} *he closed the book*] Rather, **rolled up.** *the minister*] The *Chazzan* or clerk. *sat down*] The ordinary Jewish attitude

the synagogue were fastened on him. ²¹And he began to say unto them, This day is this scripture fulfilled in your ears. ²²And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? ²³And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. ²⁴And he said, Verily I say unto you, No prophet is accepted in his own country. ²⁵But I tell you of a truth, many widows were in Israel in the days of Elias, when the

for the sermon (M. xxiii. 2). *fastened on him*] A favourite word of St Luke, who uses it eleven times. The attitude of Jesus shewed that now for the first time He intended not only to read but to preach.

^{22.} *gracious words*] R.V. **words of grace**. The word "grace" does not here mean *mercy* or *favour* but *beauty* and *attractiveness*. This verse and J. vii. 46 are the chief proofs that there was in Our Lord's utterance an irresistible majesty and sweetness. Comp. Ps. xlv. 2; J. i. 14. *And they said, Is not this Joseph's son?*] The Jews in their synagogues did not sit in silence, but were accustomed to give full expression to their feelings, and to discuss and make remarks aloud. Jealousy began to work among them, M. xiii. 54; J. vi. 42. "The village beggarly pride of the Nazarenes cannot at all comprehend the humility of the Great One." Stier.

^{23.} *Physician, heal thyself*] The same taunt was addressed to Our Lord on the Cross (ch. xxiii. 35, 37). Here it seems to have more than one application,—meaning, "If you are the Messiah why are you so poor and humble?" or, "Why do you not do something for us, here in your own home?" It implies radical distrust. *whatsoever we have heard done in Capernaum*] St Luke has not before mentioned Capernaum, and this is one of the many indications found in his writings that silence respecting any event is no *proof* that he was unaware of it. Capernaum was so completely the head quarters of the Ministry as to be known as "His own city." (M. iv. 12—16, xi. 23.)

^{24.} *is accepted in his own country*] St Matthew adds (xiii. 57) "and in his own house," implying that "neither did His brethren believe on Him."

^{25.} *many widows were in Israel*] So far from trying to flatter them, He tells them that He had now passed far beyond the limita-

heaven was shut up three years and six months, when great famine was throughout all the land; ²⁶but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow. ²⁷And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. ²⁸And all *they* in the synagogue, when they heard these *things*, were filled with wrath, ²⁹and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that *they* might cast him down headlong. ³⁰But he passing through the midst of them went *his way*, ³¹and came

tious of earthly relationships. *three years and six months*. Such was the Jewish tradition, as we see also in James v. 17 (comp. Dan. xii. 7; Rev. xi. 2, 3. xiii. 5). The book of Kings only *mentions* three years (1 K. xvii. 1, 8, 9, xviii. 1, 2), but in the "many days" it seems to imply more.

^{26.} *save unto Sarepta*] R.V. **but only unto Zarephath**, i.e. "but he *was* sent to Zarephath, which was not in Israel." Zarephath (1 K. xvii. 9) was a Phœnician town near the coast between Tyre and Sidon, now called *Surafend*.

^{27.} *saving Naaman the Syrian*] R.V. **but only Naaman the Syrian**, who was a leper, but not in Israel, 2 K. v. 1—14. Thus both Elijah and Elisha had carried God's mercies to Gentiles.

^{28.} *were filled with wrath*] The tense implies a sudden outburst. "Truth embitters those whom it does not enlighten."

^{29.} *the brow of the hill whereon their city was built*] The "*whereon*" refers to the hill, not to the brow. Nazareth nestles under the southern slopes of the hill. This form of punishment is only mentioned in 2 Chr. xxv. 12.

^{30.} *passing through the midst of them*] The inherent majesty and dignity of Our Lord's calm ascendancy seem to have been sufficient on several occasions to overawe and cow His enemies; J. vii. 30, 46, viii. 59, x. 39, 40, xviii. 6 (see Ps. xviii. 29, xxxvii. 33). *went his way*] Probably never to return again: J. i. 11.

IV. 31—VII. 50. *His Work in Capernaum and the Plain of Gennesareth*

31—44. *A great Sabbath at Capernaum*

Here begins that description of one complete Sabbath-day in the life of JESUS, from morning till night, which is also preserved for us in M. viii. 14—17; Mk. i. 21—31.

down to Capernaum, a city of Galilee, and taught them on the sabbath days. ³²And they were astonished at his doctrine: for his word was with power.

³³And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, ³⁴saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. ³⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. ³⁶And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. ³⁷And the fame of him went out into every place of the country round about.

31. *came down to Capernaum*] St Matthew (iv. 13—16) sees in this the fulfilment of Is. ix. 1, 2. It was perhaps on His way to Capernaum that Our Lord healed the courtier's son (J. iv. 47—54). On Capernaum, see p. 45. *a city of Galilee*] These little descriptions and explanations shew that St Luke is writing for Gentiles who did not know Palestine. Comp. ch. i. 26, xxi. 37, xxii. 1.

32. *his word was with power*] St Matthew gives one main secret of their astonishment when he says that "He taught them as one having authority, *and not as the scribes*," vii. 29.

33. *a spirit of an unclean devil*] The word for devil is not *diabolos*, which is confined to Satan or human beings like him (J. vi. 70), but *daimonion*. The Jews believed *daimonia* to be the spirits of the wicked (Jos. B. J. vii. 6, § 3).

34. *saying, Let us alone; what have we to do with thee*] The demon speaks in the plural, merging his individuality in that of all evil powers (M. viii. 29; Mk. v. 9). For the phrase see ch. viii. 28; 2 Sam. xvi. 10, xix. 22; 1 K. xvii. 18; J. ii. 4. *to destroy us*] "The devils also believe and tremble" (James ii. 19). *the Holy One*] Ch. i. 35; Ps. xvi. 10, "thine Holy One"; Dan. ix. 24.

35. *Hold thy peace*] Literally, **Be muzzled**, as in 1 Cor. ix. 9. See M. xxii. 34; Mk. i. 25, &c. *had thrown him*] St Mark uses the stronger word "tearing him."

37. *the fame of him went out*] R.V. **there went forth a rumour concerning him.**

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had *any* sick with divers diseases brought them unto him; and he laid *his* hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came

38, 39. *The Healing of Simon's Wife's Mother*

38. *into Simon's house*] This is the first mention of Peter in St Luke. See p. 41. Bethsaida was so near Capernaum that Our Lord may have walked thither, or possibly Simon's mother-in-law may have had a house at Capernaum. *with a great fever*

St Luke, being a physician, uses the technical medical distinction of the ancients, which divided fevers into "great" and "little" (*Galen*). For other medical and psychological touches see ch. v. 12, vi. 6, xxii. 50, 51; Acts iii. 6—8, iv. 22, ix. 33, &c.

40—44. *Healing the Sick at Evening*

40. *when the sun was setting*] Sunset ended the Sabbath, and thus enabled Jews to carry their sick on beds and pallets. (J. v. 11, 12; see Farrar's *Life of Christ*, i. 433.) This twilight scene of JESUS moving about with word and touch of healing among the sick and suffering, the raving and tortured crowd (M. iv. 24), is one of the most striking in the Gospels, and St Matthew quotes it as a fulfilment of Is. liii. 4.

41. *suffered them not to speak*] "His hour was not yet come" (J. vii. 30), nor in any case would He accept such testimony: so St Paul with the Pythoness at Philippi (Acts xvi. 18).

42. *when it was day*] St Mark (i. 35) says "rising up exceedingly early in the morning, while it was yet dark." It was His object to escape into silence, and solitude, and prayer, without being observed by the multitudes. *into a desert place*] Densely as the district was populated, such a place might be found in such hill ravines as the Vale of Doves at no great distance. *the people sought him*]

unto him, and stayed him, that *he* should not depart from them. ⁴³And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. ⁴⁴And he preached in the synagogues of Galilee.

5 And it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, ²and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. ³And he entered into one of the ships, which was Simon's, and prayed him that *he* would thrust out a little from the land. And he sat down, and taught the people out of the ship. ⁴Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. ⁵And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. ⁶And when they had

It is characteristic of the eager impetuosity of St Peter, that (as St Mark tells us, i. 36) he, with his friends, on this occasion (literally) "hunted Him down."

43. *I must*] "It behoves Me"—the "must" of moral obligation. *to other cities*] R.V. **to the other cities**, i.e. *village-towns*, as Mk. (Greek).

V. 1—11. *The Draught of Fishes. The Calling of Four Disciples*

1. *the lake of Gennesaret*] "The most sacred sheet of water which this earth contains." Stanley. See p. 46.

2. *ships*] R.V. **boats**. *standing*] i.e. lying at anchor. *nets*] Here casting-nets, as in M. iv. 20; J. xxi. 6. In M. iv. 18 we have the draw-net; and in M. xiii. 47, the seine or hauling-net.

3. *he sat down*] The ordinary attitude (as we have seen, ch. iv. 20) for a sermon.

4. *when he had left speaking*] No sooner was His sermon ended than He at once thought, not of His own fatigue, but of His poor disappointed followers. *let down*] Rather, **let ye down**. The first command is in the singular, and is addressed to Peter only as "the pilot of the Galilaean Lake."

this done, they inclosed a great multitude of fishes: and their net brake. ⁷And they beckoned unto *their* partners, which were in the other ship, that *they* should come and help them. And they came, and filled both the ships, so that they began to sink. ⁸When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. ⁹For he was astonished, and all that were with him, at the draught of the fishes which they had taken: ¹⁰and so *was* also James, and John, *the* sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. ¹¹And

6. *a great multitude of fishes*] The miracle was an acted parable, of which the significance is explained in M. xiii. 47. *brake*] Rather, **were beginning to break**. Contrast this with J. xxi. 11.

7. *they beckoned*] It is one of the inimitable touches of truthfulness in the narrative that the instinct of work prevails at first over the sense that a miraculous power has been exerted.

8. *When Simon Peter saw it*] Apparently it was only when he saw the boats sinking to the gunwale with their load of fish that the tenderness and majesty of the miracle flashed upon his mind. *Depart from me*] The words imply *leave my boat* and go from me. Here again is the stamp of truthfulness. We find the expression of analogous feelings in the case of Manoah (Judg. xiii. 22); the Israelites at Sinai (Ex. xx. 19); the men of Beth-shemesh (1 Sam. vi. 20); David after the death of Uzzah (2 Sam. vi. 9); the lady of Zarephath (1 Kings xvii. 18); Job (Job xlii. 5, 6); and Isaiah (Is. vi. 5). The exclamation of St Peter was wrung from a heart touched with a sense of humility, and his words did not express his thoughts.

O Lord] See p. 9. It must be remembered that this was the second call of Peter and the three Apostles,—the call to Apostleship; they had *already* received a call to *faith* (J. i. 35—42). They had only returned to their ordinary avocations until the time came for CHRIST's full and active Ministry.

10. *Fear not*] Accordingly, on another occasion, when Peter sees JESUS walking on the sea, so far from crying *Depart from me*, he cries "Lord, if it be Thou, bid me come to Thee on the water" (M. xiv. 28); and when he saw the Risen Lord standing in the misty morning on the shore of the Lake "he cast himself into the sea" to come to Him (J. xxi. 7). *catch* R.V. mg. **take alive**.

when they had brought *their* ships to land, they forsook all, and followed him.

¹²And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. ¹³And he put forth *his* hand, and touched him, saying, I will: be thou clean.

The word seems to imply the contrast between the fish that lay glittering there in *dead* heaps, and men who should be captured not for death (Jas. i. 14), but for life. From this and the parable of the seine or hauling-net (M. xiii. 47) came the favourite early Christian symbol of the "Fish." The prophecy was first fulfilled to Peter, when 3000 were converted by his words at the first Pentecost.

11. *they forsook all*] The sacrifice was a willing one, but they were not unconscious of its magnitude; and it was the allusion to it by Peter which called forth the memorable promise of the hundred-fold (ch. xviii. 28—30; Mk. x. 29, 30). We gather from St Mark that Zebedee and his two sons had hired servants (i. 20), and therefore they were probably richer than Simon and Andrew, sons of Jona.

12—16. *The Healing of a Leper*

12. *a certain city*] Probably the village of Hattin, M. viii. 1—4; Mk. i. 40—45. Hence chronologically the call of Matthew, the choosing of the Twelve, and the Sermon on the Mount probably intervene between this incident and the last. *a man full of leprosy*] The hideous and hopeless nature of this disease—which is nothing short of a foul decay, arising from the total corruption of the blood—has been too often described to need further notice. See Lev. xiii. xiv. *fell on his face*] We get the full picture by combining the three Evangelists. We then see that he came with passionate entreaties, flinging himself on his knees, and worshipping, and finally in his agony prostrating himself on his face. *thou canst make me clean*] The faith of this poor leper must have been intense, for hitherto there had been but one instance of a leper cleansed by miracle (ch. iv. 27; 2 K. v.).

13. *and touched him*] This was a distinct violation of the *letter*, but not of course of the *spirit*, of the Mosaic law (Lev. xiii. 46; Numb. v. 2). In order to prevent the accidental violation of this law, lepers, until the final stage of the disease, were then as now secluded from all living contact with others, "differing in nothing

And immediately the leprosy departed from him. ¹⁴ And he charged him to tell no *man*: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. ¹⁵ But *so much* the more went there a fame abroad of him: and great multitudes came together to hear, and to be

from a dead man" (Jes. *Act.* iii. 11, § 3), and only appeared in public with the cry *Tamé, Tamé*—"Unclean! Unclean!" But Jesus, "because He is the Lord of the Law, does not obey the Law, but makes the Law" (St Ambrose); or rather, He obeys that Divine eternal Law of Compassion, in its sudden impulse (Mk. i. 40), which is older and grander than the written Law. (So Elijah and Elisha had not scrupled to touch the dead, 1 K. xvii. 21; 2 K. iv. 34.) His touching the leper, yet remaining clean, is a type of His taking our humanity upon Him, remaining undefiled. *I will: be thou*

clean] Two words in the original—"a prompt echo to the ripe faith of the leper." We never hear of a moment's delay in attending to the cry of a leper. So when the sinner cries from his heart, "I have sinned against the Lord," the answer comes instantly, "The Lord also hath put away thy sin" (2 Sam. xii. 13). *the leprosy departed*] Jesus was not polluted by the touch, but the leper was cleansed.

14. *he charged him to tell no man*] These injunctions to reticence marked especially the early part of the Ministry. See ch. iv. 35, v. 14, viii. 56. The reasons were probably, (i) because, as St Matthew expressly tells us, He did not wish His Ministry to be accompanied by excitement and tumult, in accordance with the prophecy of Is. xlii. 2 (M. xii. 15—50, comp. Phil. ii. 6, 7; Heb. v. 5; J. xviii. 36); and (ii) because He came, not merely and not mainly, to be a great Physician and Wonder-worker, but to save men's souls. *offer for thy cleansing*] The student should read for himself the intensely interesting and symbolic rites commanded by Moses for the legal pronouncement of a leper clean in Lev. xiv. *according as Moses commanded*] A reference to Lev. xiv. 4—10 will shew how heavy an expense the offering entailed. *for a testimony unto them*] i.e.

that the priests may assure themselves that the miracle is real. In ch. ix. 5; Mk. vi. 11 the words mean "for a witness *against* them."

15. *so much the more went there a fame abroad*] It is clear therefore that the leper disobeyed His strict injunction. Such disobedience was natural, and perhaps venial; but certainly not commendable. *great multitudes came together...to be healed*] Thus in part defeating Our Lord's purpose.

healed by him of their infirmities. ¹⁶And he withdrew himself into the wilderness, and prayed.

¹⁷And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting *by*, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. ¹⁸And behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. ¹⁹And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

16. *and prayed*] St Luke's is eminently the Gospel of Prayer and Thanksgiving. See p. 52.

17—26. *The Healing of the Paralytic*

17. *on a certain day*] The vagueness of the phrase shews that no stress is here laid on chronological order. *as he was teaching*] Not in a synagogue, but probably in Peter's house. *Pharisees and doctors of the law*] See p. 7. *and Judea, and Jerusalem*] These had probably come out of simple curiosity to hear and see the great Prophet of Nazareth. They were not the *spies* malignantly sent at the later and sadder epoch of His Ministry (M. xv. 1; Mk. iii. 2, vii. 1).

18. *men*] Four bearers, Mk. ii. 3. *they sought means to bring him in*] St Mark explains that the crowd was so great that they could not even get to the door.

19. *they went upon the housetop*] A very easy thing to do, because there was in most houses an outside staircase to the roof, M. xxiv. 17. Eastern houses are often only one story high, and when they are built on rising ground the roof is often nearly on a level with the street above. Our Lord may have been teaching in the "upper room" of the house, which was usually the largest and quietest (Acts i. 13). *let him down through the tiling*] St Mark says they uncovered the roof where he was, and digging it up, let down "the pallet." Clearly then two operations seem to have been necessary: (i) to remove the tiles, and (ii) to dig through the mud ceiling. But the description is too vague to enable us to understand the details. *with his couch*] Probably a mere mat or mattress.

²⁰ And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. ²¹ And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? ²² But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? ²³ Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? ²⁴ But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. ²⁵ And immediately he rose up before them, and took up *that* whereon he lay, and departed to his own house, glorifying God. ²⁶ And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange *things* to day.

²⁷ And after these *things* he went forth, and saw a publican, named Levi, sitting at the receipt of custom:

20. *Man*] St Mark has "Son," and St Matthew "Cheer up, son," which were probably the exact words used by CHRIST. *are forgiven thee*] Rather, **have been forgiven thee**, i.e. now and henceforth. In this instance Our Lord's power of reading the heart must have shewn Him that there was a connexion between past sin and present affliction.

23. *Whether is easier, to say*] An impostor might say "thy sins have been forgiven" without any visible sign whether his words had any power or not; no one could by a word make a man "rise and walk" who had not received power from God.

24. *the Son of man*] See p. 10. *hath power upon earth to forgive sins*] and therefore, of course, hath power in heaven.

25. *took up that whereon he lay*] This circumstance is emphasized in all three narratives to contrast his previous helplessness, "borne of four," with his present activity. He now carried the bed which had carried him, and "the proof of his sickness became the proof of his cure."

26. *were filled with fear*] See on v. 8.

27—39. *The Call and Feast of Levi. On Fasting.
The New and the Old*

27. *named Levi*] It may be regarded as certain that Levi is the

and he said unto him, Follow me. ²⁸And he left all, rose up, and followed him. ²⁹And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. ³⁰But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? ³¹And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. ³²I came not to call *the* righteous, but sinners to repentance.

same person as the Evangelist St Matthew. See p. 39. *at the receipt of custom*] Matthew may have been a tax-gatherer for Herod Antipas. Probably the "custom" was connected with the traffic of the Lake, and in the Hebrew Gospel of St Matthew "publican" is rendered "lord of the passage."

28. *he left all*] It is most probable that St Matthew, like the sons of Jona and of Zebedee, had known something of Our Lord before this call.

29. *made him a great feast*] This shews that Matthew had something to sacrifice when he "left all." *a great company of publicans*] Comp. ch. xv. 1. The tax-gatherers in their deep, and not wholly undeserved unpopularity, would be naturally touched by the countenance and kindness of the Sinless One. *sat down*] Rather, **were reclining** (at table).

30. *But their scribes and Pharisees*] R.V. **And the Pharisees and their scribes.** See p. 7. *murmured against his disciples*] They had not yet learnt to break the spell of awe which surrounded the Master, and so they attacked the "unlearned and ignorant" Apostles. *with publicans and sinners*] R.V. **with the publicans and sinners.**

31. *They that are whole*] As regards the ordinary duties and respectability of life these provincial scribes and Pharisees were really "whole" as compared with the flagrant "sinfulness" of the tax-gatherers and "sinners." In another and even a more dangerous sense they were themselves "sinners" who *fancied* only that they had no need of JESUS (comp. Rev. iii. 17, 18).

32. *the righteous*] This also was true in two senses. Our Lord came to seek and save the lost. In a lower and external sense these Pharisees were really, as they called themselves, "the righteous." In another sense they were only self-righteous and self-deceived (ch. xviii. 9).

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees; but thine eat and drink? 34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And he spake also a parable unto them; No *man* putteth a piece of a new garment upon an old; if otherwise, *then* both the new maketh a rent, and the piece that was *taken* out of the new agreeth not

33. *And they said*] St Luke here omits the remarkable fact that the disciples of John, who still formed a distinct body, joined the Pharisees in asking this question. *the disciples of John fast often*] They would naturally adopt the ascetic habits of the Baptist. *and make prayers*] Of course the disciples prayed, but perhaps they did not use so "much speaking," and connect their prayers with fastings. The preservation of these words by St Luke alone, in spite of the emphasis which he lays on prayer, shews his perfect fidelity.

the disciples of the Pharisees] Our Lord points out how much self-seeking and hypocrisy were mingled with their fasting, M. vi. 16, and the prophets had forcibly taught the utter uselessness of an abstinence dissociated from goodness and charity (Is. lviii. 3—6; Mic. vi. 6—8; Amos v. 21—24).

34. *the children of the bridechamber*] The friends of the bridegroom who accompanied him to meet the bride and her maidens (Judg. xiv. 11; J. iii. 29). *fast*] St Matthew (ix. 15) uses the word "mourn" which makes the antithesis more striking (J. xvi. 20).

35. *when the bridegroom shall be taken away from them*, Comp. J. xvi. 16. This is memorable as being the earliest recorded public intimation of His death, of which a dim hint ("even so shall the Son of man be lifted up") had been given privately to Nicodemus (J. iii. 14). *then shall they fast*] As we are told that they did, Acts xiii. 2, 3.

36. *a piece of a new garment upon an old*] R.V. **no man rendeth a piece from a new garment and putteth it upon an old garment.** Our Lord delighted in using these homely metaphors which brought the truth within the comprehension of His humblest hearers. St Matthew (ix. 16) has "a patch of unteazled cloth." *if otherwise, then both the new maketh a rent,*

with the old. ³⁷And no *man* putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. ³⁸But new wine must be put into new bottles; and both are preserved. ³⁹No *man* also having drunk old *wine* straightway desireth new: for he saith, The old is better.

6 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. ²And certain of the Pharisees

R.V. **else he will rend the new.** There is a *treble* mischief implied, namely, (1) the rending of the new to patch the old; (2) the incongruity of the mixture; (3) the increase of the rent of the old.

37. bottles] R.V. **wine-skins.** The skins used for holding wine were apt to get seamed and cracked, and old wine-skins would tend to set up the process of fermentation. They could not expand with the fermenting.

38. new wine...into new bottles] Rather, **new wine into fresh wine-skins.** The new spirit requires fresh forms for its expression and preservation; the vigour of youth cannot be bound in the swaddling-bands of infancy.

The *garment* represents the Jewish *system*. A piece of a new system cannot be fitted into it without disturbing the whole. The *wine-skins* represent the *persons* of the system. New teaching and new enthusiasm cannot be imparted to the members of an effete system without disaster. There is, perhaps, special reference to the disciples of the Baptist, who combined the old teaching with the new. The disciples of CHRIST must discard the old system.

39. having drunk old] This verse is peculiar to St Luke, and is a characteristic of his fondness for all that is most tender and gracious. It is a kind allowance for the reluctance of the Pharisees and the disciples of John to abandon old systems.

VI. 1—5. *The Disciples pluck the Ears of Corn on the Sabbath*

1. the second sabbath after the first] R.V. **a sabbath.** The word *second...after the first* is a later insertion. *plucked the ears of corn]* St Matthew says they *were* an *hungred*. They were permitted by the Law to do this, Deut. xxiii. 25.

2. certain of the Pharisees] These may be some of the spy-

said unto them, Why do ye *that which is not lawful* to do on the sabbath days? ³And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungred, and they which were with him; ⁴how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? ⁵And he said unto them, That the Son of man is Lord also of the sabbath.

⁶And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. ⁷And the scribes

Pharisees, who as His Ministry advanced dogged His steps (M. xv. 1; Mk. iii. 22, vii. 1). *Why do ye that which is not lawful to do?* The point was this. "Reaping" and "threshing" on the Sabbath-day were forbidden, and it was asserted that plucking corn-ears was a *kind of reaping*, and rubbing them a *kind of threshing*.

^{3.} *Have ye not read so much as this?* He answers them in one of their own formulae, but with a touch of irony at their ignorance. *and they which were with him?* That the day on which this occurred was a Sabbath results from the fact that it was only on the Sabbath that the new shewbread was placed on the table, Lev. xxiv. 8, 9.

^{4.} *which it is not lawful to eat but for the priests alone?* Lev. xxiv. 9. Thus David, their favourite saint and hero, had openly and fearlessly violated the letter of the Law with the full sanction of the High Priest, on the plea of necessity,—in other words because mercy is better than sacrifice. This was a proof by way of *fact*; in St Matthew Our Lord adds a still more striking argument by way of *principle* from the Law itself. Comp. ch. xiv. 5.

^{5.} *Lord also of the sabbath?* R.V. **lord of the sabbath**. In St Mark we have further, "the Sabbath was made for man, and not man for the Sabbath."

6—11. *The Healing of the Man with the Withered Hand*

^{6.} *there was a man whose right hand was withered?* Obviously he had come in the hope of being healed; and even this the Pharisees regarded as reprehensible, ch. xiii. 14. The Gospel of the Ebionites adds that he was a stonemason, maimed by an accident, and that he implored Jesus to heal him, that he might not have to beg his bread (Jerome on M. xii. 10).

and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. ⁸ But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand *forth* in the midst. And he arose and stood *forth*. ⁹ Then said Jesus unto them, I will ask you one *thing*; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰ And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. ¹¹ And they were filled with madness; and communed one with another what they might do to Jesus.

7. *the scribes and Pharisees watched him*] Comp. ch. xx. 20.

9. *to do good, or to do evil*] He was intending to work a miracle for good; they were secretly plotting to do harm, their object being, if possible, to put Him to death. They received this question in stolid silence (Mk. iii. 4).

10. *looking round about upon them all*] St Mark adds "with anger, being grieved at the callousness of their hearts."

11. *they were filled with madness*] Rather, **unreasonableness**. The word implies *senselessness*, the frenzy of obstinate prejudice. *communed*] This public miracle and public refutation clinched their hatred against Him (M. xii. 14. Comp. J. xi. 53). *one with another*] And, St Mark adds, with the Herodians. This shews the extremity of their hate.

This is one of the instances where Our Lord may be said to have wrought a miracle *without a word*, or *the employment of any external means*. It also forms one of seven miracles wrought on the Sabbath-day. The other six were, (1) the demoniac at Capernaum (Mk. i. 21); (2) Simon's wife's mother (Mk. i. 29); (3) the impotent man at the pool of Bethesda (J. v. 9); (4) the woman with a spirit of infirmity (L. xiii. 14); (5) the man who had the dropsy (L. xiv. 1); (6) the man born blind (J. ix. 14).

The keeping of the Sabbath was the chief and most acute question between Our Lord and the Pharisees, and it exemplifies notably the great fault of the Pharisees—*hollowness of religion*. See p. 7. In their view of the Sabbath everything depended upon *outward observance*, but the *inward motive* was lacking, or rather was a merely selfish desire for reward. Our Lord states in opposition to them three principles: (1) not mechanical obedience, but

¹²And it came to pass in those days, *that* he went out into a mountain to pray, and continued all night in prayer to God. ¹³And when it was day, he called unto *him* his disciples: and of them he chose twelve, whom also he named apostles; ¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, ¹⁶*and* Judas the brother of James, and Judas Iscariot, which also was the traitor.

¹⁷And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and

obedience with constant reference to underlying principle—mercy predominating over sacrifice (see especially M. xii. 7); (2) outward rules may be modified for man's good by the Son of Man (Mk. ii. 27, 28); (3) man's Sabbath should copy God's Sabbath, in which He still works, but with restful contemplation (J. v. 17).

12—16. *The Selection of the Twelve Apostles*

We have here, from vi. 12—viii. 56, a splendid cycle of Messianic work in Galilee in the gladdest epoch of CHRIST'S Ministry.

12. *into a mountain*] R.V. **into the mountain**, with special reference to the Kurn Hattin or Horns of Hattin, the traditional and almost certainly the actual scene of the Sermon on the Mount. *in prayer to God*] See p. 52. For another instance of a night spent on a mountain in prayer, see M. xiv. 23.

13. *he chose twelve*] Doubtless with a reference to the twelve tribes of Israel. *whom also he named apostles*] See p. 20. The call of the Apostles was now necessitated both by the widespread fame of Our Lord, and by the daily animosity already kindled against Him. Their training soon became the most important part of His work on earth.

15. *called Zelotes*] R.V. **which was called the Zealot.**

16. *which also was the traitor*] Rather, **who became a traitor.** "Have not I chosen you twelve, and one of you is a devil?" J. vi. 70; 1 J. ii. 17; typified by Ahithophel, Ps. xli. 9.

17—49. *The Sermon on the Mount*

17. *in the plain*] R.V. **on a level place.** Comp. M. v. 1. *out of all Judea*] St Matthew adds Galilee (which was to a great extent Greek), Decapolis, and Perea; St Mark also mentions

from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; ¹⁸and they that were vexed with unclean spirits: and they were healed. ¹⁹And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

²⁰And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

²¹Blessed *are ye* that hunger now: for ye shall be filled.

Blessed *are ye* that weep now: for ye shall laugh.

²²Blessed *are ye*, when men shall hate you, and when they shall separate you *from their company*, and shall

Idumaea. Thus there were Jews, Greeks, Phoenicians, and Arabs among Our Lord's hearers.

19. *to touch him*] Compare ch. viii. 44; M. xiv. 36.

This portion of St Luke, from vi. 20 to ix. 6, resembles in style the great Journey Section, ix. 51—xviii. 34.

The arrangement of the following sections is not obvious. Godet arranges them thus: (1) The members of the new society (20—26; M. v. 1—12); (2) The fundamental principle of the new society (27—45; M. v. 13—vii. 12); (3) The judgment of God on which it rests (46—49; M. vii. 13—27);—in other words (1) the appeal; (2) the principles; (3) the sanction.

20—26. *Beatitudes and Woes.*

20. *Blessed be ye poor*] Rather, **Blessed are the poor.** St Matthew adds "in spirit" (comp. Is. lvi. 2). But (1) St Luke gives the address of CHRIST to the poor whose very presence shewed that they were *His* poor and had come to seek Him; and (2) the Evangelist seems to have been impressed with the blessings of a faithful and humble poverty in itself (comp. Jas. ii. 5; 1 Cor. i. 26—29), and loves to record those parts of Our Lord's teaching which were especially "the Gospel to the poor" (see ch. i. 53, ii. 7, vi. 20, xii. 15—34, xvi. 9—25). *for yours is the kingdom of God*] St Matthew uses the expression "the kingdom of the heavens."

21. *Blessed are ye that hunger now*] Comp. ch. i. 53; Ps. cvii. 9. St Matthew here also brings out more clearly that it is the beatitude of spiritual hunger "after righteousness." *ye shall laugh*] See 2 Cor. vi. 10; Rev. xxi. 4.

22. *hate you...separate you...reproach...cast out your name as*

reproach *you*, and cast out your name as evil, for the Son of man's sake. ²³ Rejoice ye in that day, and leap *for joy*: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

²⁴ But woe unto you that are rich: for ye have received your consolation.

²⁵ Woe unto you that are full: for ye shall hunger.

Woe unto you that laugh now: for ye shall mourn and weep.

evil] We have here four steps of persecution increasing in virulence: (1) General hatred, (2) Exclusion from the synagogue, (3) Violent slander, (4) the Greater Excommunication,—permanent expulsion from the synagogue and Temple (J. xvi. 2). *as evil*] “Malefic” or “execrable superstition” was the favourite description of Christianity among Pagans. *for the Son of man's sake*] The hatred of men is not in itself a beatitude, because there is a general conscience which condemns certain forms of wickedness, and a man may justly incur universal execration. But the world also hates those who run counter to its pleasures and prejudices, and in that case hatred may be the tribute which vice pays to holiness, 1 Pet. ii. 19, iii. 14; J. xvii. 14.

²³. *Rejoice ye in that day*] See Acts v. 41; “we glory in tribulation” (Rom. v. 3); Jas. i. 2, 3; Col. i. 24; Heb. xi. 26. They accepted with joy that “ignominy of CHRIST” which made the very name of “Christian” a term of execration, 1 Pet. iv. 14, 16. *in the like manner did their fathers unto the prophets*] See 1 K. xix. 10; 2 Chron. xvi. 10; 1 K. xxii. 27; 2 Chron. xxiv. 20, 21; Jer. xxvi. 23; xxxii., xxxviii.; Am. vii.; Heb. xi. 36—38; Acts vii. 52; 1 Thess. ii. 14, 15.

²⁴. *But woe*] While sin lasts, there must still be woes over against Beatitudes, as Ebal stands for ever opposite to Gerizim. In St Matthew also we find (M. xxiii.) eight woes as well as the eight Beatitudes. *woe unto you that are rich*] The “woe!” is not necessarily or wholly denunciatory; it is also the cry of compassion, and of course it only applies,—not to a Chuza or a Nicodemus or a Joseph of Arimathæa,—but to those rich who are *not* poor in spirit, but *trust* in riches (Mk. x. 24), or are not rich towards God (xii. 21) and have not got the true riches (ch. xvi. 11; Amos vi. 1; Jas. v. 1). See Jas. i. 2, 4, 5, 9, 20, ii. 13, 14, 17, 18, iv. 4, 10, 11, v. 2, 10, 12. *ye have received your consolation*] Rather, **ye have to the full**, Phil. iv. 18; comp. ch. xvi. 25.

²⁵. *you that are full*] Ezek. xvi. 49. *Woe unto you that laugh now*] Compare Eccles. ii. 2, vii. 6; Prov. xiv. 13.

26 Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh

26. *when all men shall speak well of you*] Jas. iv. 4; J. xv. 19.
for so did their fathers to the false prophets] Jer. v. 31; 1 K. xviii. 19, 22, xxii. 11; Is. xxx. 10.

27—45. *The Laws of Love and Mercy*

27—30. The manifestations of Love. 31. Its formula. 32—35. Its distinctiveness. 35, 36. Its model. 37—45. Love as the principle of all judgment (*Godet*).

27. *Love your enemies*] This had been distinctly the spirit of the highest part of the Law and the Old Testament, Ex. xxiii. 4; Prov. xxv. 21. Yet in many passages it had practically been said "to men of old time," at any rate *in some cases*, "thou shalt hate thine enemy," Deut. vii. 2, xxiii. 6; 1 Chr. xx. 3; 2 Sam. xii. 31; Ps. cxxxvii. 8, 9, &c. *do good to them which hate you*] See the precept beautifully enforced in Rom. xii. 17, 19—21.

28. *pray for them which despitefully use you*] The Greek word implies the coarsest insults, and is found in 1 Pet. iii. 16. St Luke alone records Our Lord's prayer for his murderers (ch. xxiii. 34), from which St Stephen learned his, Acts vii. 60.

29. *offer also the other*] The general principle "resist not evil" (M. v. 39; 1 Cor. vi. 7; 1 Pet. ii. 19—23) is impressed on the memory and conscience of mankind by a striking paradox. That it is only meant as a paradox in its *literal* sense is shewn by the fact that Our Lord Himself, while most divinely true to its *spirit*, did not act on the letter of it (J. xviii. 22, 23).

30. *Give to every man that asketh of thee*] Literally, **be giving**, implying a *habit*, not an instant act. Here again we have a broad, general principle of unselfishness and liberality safely left to the common sense of mankind. Comp. Deut. xv. 7, 8, 9. Give "to every one that asks," not "everything that he asks," says St Augustine. The *spirit* of the precept is large-handed but *thoughtful* charity. But love must sometimes violate the letter as the only possible way of observing the spirit (M. xv. 26, xx. 23).

away thy *goods* ask *them* not again. ³¹And as ye would that men should do to you, do ye also to them likewise. ³²For if ye love them which love you, what thank have ye? for sinners also love those that love them. ³³And if ye do good to them which do good to you, what thank have ye? for sinners also do *even* the same. ³⁴And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. ³⁵But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the* evil. ³⁶Be ye therefore merciful, as your Father also is merciful. ³⁷Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: ³⁸give, and it shall be given unto you; good measure, pressed down, and shaken *together*, and running over, shall *men* give into your bosom. For

31. *as ye would that men should do to you*] The golden rule of Christianity of which Our Lord said that it was "the Law and the Prophets," M. vii. 12.

32. *for sinners also love those that love them*] Our Lord meant that our standard must rise above the ordinary dead level of law, habit, custom, which prevail in the world.

34. *to receive as much again*] From this we see that "interest" and "usury" are not here contemplated at all.

35. *hoping for nothing again*] See Ps. xv. 5. *he is kind unto the unthankful and to the evil*] See the exquisite addition in M. v. 45.

36. *merciful*] St Matthew has "*perfect*," v. 48; but that there is no essential difference between the two Evangelists we may see in such an expression as "*the Father of Mercies*," 2 Cor. i. 3.

37. *Judge not*] For comment read J. vii. 24; Rom. ii. 1—3, xiv. 10; 1 Cor. iv. 3—5, xiii.; James ii. 13. *forgive, and ye shall be forgiven*] For comment see the Parable of the Debtors, M. xviii. 23—35.

38. *into your bosom*] Pockets were unknown to the ancients. All that was necessary was carried in the fold of the robe or in the girdle.

with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which

Vv. 39—42 amplify the precept of vv. 36 and 37. In order to judge other men rightly, we should have (1) a clear sight, and (2) a consciousness of our own defects.

40. *every one that is perfect*] R.V. **when he is perfected**, 2 Tim. iii. 17. A favourite quotation of St John's, J. xiii. 16, xv. 20. See M. x. 25.

41. *the mote*] a stalk or chip. *perceivest*] R.V. **considerest**. The hypocrite beholds at once the mote in his brother's eye; but he is slow to *consider* the very obvious beam in his own eye. *the beam*] The entire illustration is Jewish.

42. Thou hypocrite] Rom. ii. 1. "If we condemn others when we are worse than they, we are like bad trees pretending to bear good fruit." Bengel.

44. *do not gather figs*] The simile might have been illustrated by pointing to one of the common Eastern gardens or orchards with its festooning vines and fig-trees just beyond the rough hedges of prickly pear.

is evil: for of the abundance of the heart his mouth speaketh.

⁴⁶And why call ye me, Lord, Lord, and do not *the things* which I say? ⁴⁷Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: ⁴⁸he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. ⁴⁹But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

7 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. ²And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³And when he heard

^{45.} *of the abundance of the heart his mouth speaketh*] M. xii. 34; Is. xxxii. 6.

46—49. *False and True Foundations*

^{47.} *and doeth them*] J. xiii. 17.

^{48.} *and digged deep*] R.V. **who digged and went deep.** The rock is CHRIST and the teaching of CHRIST (1 Cor. x. 4). Whether tested by flood, or by fire (1 Cor. iii. 11—15), only the genuine building stands. Comp. Prov. xii. 7. *the flood*] Rather, **an inundation**, the sudden rush of a spait.

^{49.} *upon the earth*] In St Matthew, more graphically, "*upon the sand*"; e.g. the sand of superficial intellectual acceptance.

VII. 1—10. *Healing of the Centurion's Servant*

1. *he entered into Capernaum*] This was now His temporary home.

2. *a certain centurion's servant*] Lit. **slave.** A centurion is a captain. All the centurions in the N.T. are favourably mentioned (comp. ch. xxiii. 47; Acts xxvii. 43). *dear*] Rather, **precious.** *sick*] St Matthew says, "stricken with paralysis, and in terrible pain" (viii. 6).

of Jesus, he sent unto him *the* elders of the Jews, beseeching him that he would come and heal his servant. ⁴And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: ⁵for he loveth our nation, and he hath built us a synagogue. ⁶Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ⁷wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. ⁸For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. ⁹When Jesus heard these *things*, he marvelled at him, and turned him *about*, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. ¹⁰And they that were sent,

4. *instantly*] i.e. urgently, as in the phrase “continuing *instant* in prayer.”

5. *he loveth our nation*] This shews that the centurion was a Gentile,—probably a *proselyte of the gate*, i.e. one of those who embraced Judaism on the whole, but without becoming a *proselyte of righteousness* by accepting circumcision. Very likely he was some Greek or Syrian, holding a commission under the tetrarch.

6. *Lord*] The word in itself may mean no more than “Sir”; see p. 9.

7. *say in a word*] The centurion had clearly heard how JESUS, by His mere *fiat*, had healed the son of the “courtier” at Capernaum (J. iv. 46—54).

8. *For I also*] This assigns the reason why he made the request. He was but a subordinate himself, “under authority,” yet he had soldiers under him, and also a servant. He inferred that JESUS, who had the power of healing at a distance, had at His command thousands of the “Heavenly Army” (ch. ii. 13; M. xxvi. 53).

9. *he marvelled at him*] The only other place where the astonishment of JESUS is recorded is astonishment at *unbelief*, Mk. vi. 6.

returning to the house, found the servant whole that had been sick.

¹¹And it came to pass the *day* after, *that* he went into a city called Nain; and many of his disciples went with him, and much people. ¹²Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother. ¹⁶And there came a fear

11—17. *The Raising of the Son of the Widow of Nain*

St Luke alone, with his characteristic tenderness, preserves for us this narrative.

11. *into a city called Nain*] See p. 47. *many of his disciples went with him, and much people*] In this first year of His Ministry Our Lord was usually accompanied by adoring crowds.

12. *came nigh to the gate*] All ordinary Jewish funerals are extramural. Nain is approached by a narrow rocky path, and it must have been at this spot that the two processions met. They were perhaps going to bury the dead youth in one of the rock-hewn sepulchres which are still visible on the hill side.

the only son of his mother] See on ch. viii. 42, ix. 38. *much people of the city*] Compare the public sympathy for the family of Bethany (J. xi. 19); and on the bitterness of mourning for an only child, see Jer. vi. 26; Zech. xii. 10; Amos viii. 10.

13. *when the Lord saw her*] "The Lord" is far more frequent as a title of JESUS in St Luke (vii. 31, x. 1, xi. 1, xii. 42, xvii. 5, 6, xix. 8, xxii. 61) than in the other Evangelists except St John. See p. 9. *he had compassion on her*] JESUS, who was always touched by the sight of human agony (Mk. vii. 34, viii. 12), seems to have felt a peculiar compassion for the anguish of bereavement (J. xi. 33—37).

14. *touched the bier*] Rather, **the coffin**. Jewish coffins were open, so that the form of the dead was visible. *Arise*] How unlike the passionate, tentative struggles of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 35)!

on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. ¹⁷And this rumour of him went forth throughout all Judea, and throughout all the region round about.

¹⁸And the disciples of John shewed him of all these *things*. ¹⁹And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? ²⁰When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? ²¹And in that *same* hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. ²²Then Jesus answering said unto them, Go *your way*, and tell John what *things* ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. ²³And blessed is *he*, whosoever shall not be

16. *a great prophet*] The expectation of the return of Elijah, Jeremiah, or "one of the Prophets" was at that time widely spread. See on ch. ix. 8, 19. *God hath visited his people*] Compare ch. i. 68; J. iii. 2.

18—35. *The Message from the Baptist*

19. *John calling unto him two of his disciples*] The Baptist was now in prison (M. xi. 2—6), but was not precluded from intercourse with his friends. *Art thou he that should come? or look we for another?* Rather, **Art thou the coming [Messiah], or are we to expect another?** Comp. ch. xix. 38. Doubtless John's faith like that of his prototype Elijah (1 K. xix. 4), of Job in his trials (Job iii. 1), and of Jeremiah in prison (Jer. xx. 7), might be for a moment drowned by the tragic briefness, and disastrous eclipse, of his own career.

22. *what things ye have seen*] See Is. lxi. 1—3. and comp. ch. iv. 17—19.

to the poor the gospel is preached] Thus the spiritual miracle is placed as the most convincing climax.

23. *shall not be offended*] R.V. **shall find none occasion of stumbling.** For instances of the stumblingblock which some

offended in me. ²⁴And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? ²⁵But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. ²⁶But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. ²⁷This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ²⁸For I say unto you, Among *those that are born of women* there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

made for themselves of incidents in Our Lord's career, see M. xiii. 55—57, xxii. 42; J. vi. 60, 66; and compare Is. viii. 14, 15; 1 Cor. i. 23, ii. 14; 1 Pet. ii. 7, 8.

^{24.} *when the messengers of John were departed*] It is natural to suppose that the two disciples carried back to John some private message of peace and consolation. *A reed*] John was not like the reeds which they had seen waving in the wind on the banks of Jordan, but rather, as Lange says, "a cedar half uprooted by the storm."

^{25.} *A man clothed in soft raiment?*] A contrast to the camel's hair mantle and leathern girdle of the Baptist, M. iii. 4. *they which are gorgeously apparelled, and live delicately*] The Herods were specially given both to ostentation in dress (Acts xii. 21) and to luxury, Mk. vi. 21; Jos. B. J. i. 20, § 2; Antt. xix. 8, § 2; 18, § 7. *in kings' courts*] Rather, **in palaces**, such as the palaces of the Herods which they had seen at Tiberias, Caesarea Philippi, and Jerusalem.

^{26.} *A prophet?*] "All accounted John as a prophet," ch. xxi. 26. *more than a prophet*] Namely, an actual personal herald and forerunner; the Angel or Messenger of Malachi, iii. 1, and so the only Prophet who had himself been announced by Prophecy.

^{27.} *Behold, I send my messenger*] Compare ch. i. 76; Mk. i. 2. In the parallel passage of St Matthew Our Lord adds that the Baptist is the promised Elias.

^{28.} *there is not a greater prophet than John the Baptist*] "He was the lamp, kindled and burning," J. v. 35. *he that is least in the kingdom of God is greater than he*] See by way of comment

²⁹ And all the people that heard *him*, and the publicans, justified God, being baptized *with* the baptism of John.

³⁰ But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

³¹ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

³² They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. ³³ For John the Baptist came neither eating bread nor drinking wine;

M. xiii. 16, 17; Col. i. 25—27, and compare Heb. xi. 13, 40. The smallest diamond is made of more precious substance than the largest flint. In the Old Dispensation "the HOLY GHOST was not yet given, because that JESUS was not yet glorified," J. vii. 39. Of those "born of women" there was no greater prophet than John the Baptist, but the members of CHRIST's Church are "born of water and of the Spirit."

^{29.} *justified God*] i.e. they bore witness that God was just; see v. 35; comp. Ps. li. 4; Rom. iii. 26.

^{30.} *rejected the counsel of God*] i.e. nullified (Gal. ii. 21; Prov. i. 24) the purpose of God. The "purpose of God" (Acts xx. 27) had been their salvation (1 Tim. ii. 4). *against themselves*] R.V. **for themselves**, i.e. **with reference to themselves**.

being not baptized of him] They seem to have gone to the ministry of John partly out of curiosity, partly as spies (M. iii. 7); they were prevented from shewing open hostility by fear of the people (Mk. xi. 32).

^{31.} *Whereunto then shall I liken*] Our Lord seems more than once to have used this formula to arrest attention for His parables; see Mk. iv. 30.

^{32.} *They are like unto children sitting in the marketplace*] Our Lord constantly drew His deepest instruction from the commonest phenomena of nature, and the everyday incidents of life. *calling one to another, and saying*] This interesting comparison was doubtless drawn from the games which JESUS had witnessed, and in which perhaps He as a child had taken part, in Nazareth. The game described is a kind of "follow my leader."

^{33.} *neither eating bread nor drinking wine*] Mt. iii. 4. Being a Nazirite he drank no wine, ch. i. 15; see 2 Esdr. ix. 24. *He hath*

And ye say. He hath a devil. ³⁴The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners. ³⁵But wisdom is justified of all her children.

³⁶And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. ³⁷And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster

a devil] They sneered at him for a moody or melancholy temperament which they attributed to an evil spirit, J. vii. 20, x. 20.

^{34.} *The Son of man is come eating and drinking*] He came as the Son of man, and therefore He came to shew that the common life of all men could be lived with perfect holiness, and that seclusion and asceticism were not necessary as universal conditions. *a friend of publicans and sinners*] Thus His divinest mercy was turned into His worst reproach.

^{35.} *is justified of all her children*] Rather, **was justified by**, i.e. has from the first been acquitted of all wrong and error, receives the witness of being just, at the hands of all her children. The Jews will not respond either to the ascetic life of John, or to the humane and kindly appeal of JESUS, but find fault with both teachers; one is too stern, the other too accommodating.

36—50. *The Woman that was a Sinner*

^{36.} *one of the Pharisees*] This exquisite narrative is peculiar to St Luke; see p. 51.

that he would eat with him] The invitation was clearly due to a patronising curiosity, if not to a worse and hostile motive. But it was part of Our Lord's mission freely to accept the proffered hospitality of all, that He might reach every class. *sat down to meat*] Rather, **reclined at table**.

^{37.} *a woman in the city*] No city is named. The woman had not of course received permission to enter, but the prominence of hospitality as the chief of Eastern virtues led to all houses being left open, so that during a meal any one who wished could enter and look on. *an alabaster box*] The word *alabastron* meant originally a vase or phial of alabaster, such as was used for perfumes and unguents, but afterwards came to mean any phial. *of ointment*] This was doubtless one of the implements of her guilty condition (Prov. vii. 17; Is. iii. 24), and her willingness to sacrifice it was a sign of her sincere repentance (comp. Cant. iv. 10).

box of ointment, ³⁸and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed *his* feet, and anointed *them* with the ointment. ³⁹Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This *man*, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. ⁴⁰And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹There was a certain creditor which had two debtors: the one ought five hundred pence, and the other fifty. ⁴²And when they had nothing to pay, he frankly forgave *them* both. Tell me therefore, which of them will love him most? ⁴³Simon answered and said,

^{38.} *stood at his feet behind him*] This is explained by the arrangement of the *triclinia*, by which the guest reposed on his elbow at the table, with his unsandalled feet outstretched on the couch. Each guest left his sandals beside the door on entering. *weeping*] Doubtless at the contrast of His sinlessness and her own stained life. It is not impossible that on that very day she may have heard the "Come unto me" of M. xi. 28. *kissed*] The word means "was earnestly" or "tenderly kissing," as in Acts xx. 37.

^{39.} *This man*] The word in the original expresses the supercilious scorn which is discernible throughout in the bearing of the speaker. *who and what manner of woman*] "Who," because the particular offender was notorious for her shame. *that toucheth him*] Rather, **who is clinging to him**. Simon makes a double assumption—first that a prophet would have known the character of the woman, and next that he would certainly have repelled her.

^{40.} *answering*] "He heard the Pharisee thinking" (*St Augustine*). *unto thee*] The emphasis is on these words—You have been thinking evil of Me: I have something to say to thee.

^{41.} *a certain creditor*] R.V. **lender**. *five hundred pence*] See p. 49. The frequency of Our Lord's illustrations from debtors and creditors shews the disturbed and unprosperous condition of the country under Roman and Herodian oppression.

I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. ⁴⁴ And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. ⁴⁵ Thou gavest me no kiss: but this *woman* since the time I came in hath not ceased to kiss my feet. ⁴⁶ Mine head with oil thou didst not anoint: but this *woman* hath anointed my feet with ointment. ⁴⁷ Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. ⁴⁸ And he said unto

^{43.} *I suppose*] "I imagine"; as though Simon thought the question very trivial.

^{44.} *Seest thou this woman*] Hitherto the Pharisee, in accordance with his customs and traditions, had hardly deigned to throw upon her one disdainful glance. *thou gavest me no water for my feet*] Simon had treated his guest with such careless indifference as to have neglected the commonest courtesies and comforts. To sandalled travellers on those burning, rocky, dusty paths, water for the feet was a necessity; J. xiii. 4, 5; Gen. xviii. 4, xix. 2; Judg. xix. 21; 1 Tim. v. 10. *hath washed*] R.V. **wetted.** *with tears*] "The most priceless of waters" (*Bengel*). "She poured forth tears, the blood of the heart" (*St Augustine*).

^{45.} *no kiss*] The ordinary salutation of respect in the East, where the first thing when two friends meet and wish to do each other honour is to try to kiss each other's hands. The kiss on the cheek is between equals and also to superiors.

^{46.} *Mine head with oil thou didst not anoint*] This would have been an exceptional mark of honour, though not uncommon, Eccles. ix. 8; Amos vi. 6; Ps. xxiii. 5.

^{47.} *for she loved much*] Her love and her forgiveness were mingled with each other in mutual interchange. She loved because she was forgiven; she was forgiven because she loved. Her faith and her love were one; it was "faith working by love" (Gal. v. 6), and the love proved the faith. *to whom little is forgiven*] The life of conventional respectability excludes flagrant and open transgressions; cold selfishness does not take itself to be sinful.

her, Thy sins are forgiven. ⁴⁹And they that sat at meat with *him* began to say within themselves, Who is this that forgiveth sins also? ⁵⁰And he said to the woman, Thy faith hath saved thee; go in peace.

VIII. *Later Ministry in Galilee and its neighbourhood.* viii.

8 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, ²and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ³and

48. *are forgiven*] Both in the Old and New Testaments the readiness of God to forgive the deepest and most numerous sins is dwelt upon (Is. i. 18, lv. 7), and also the *absoluteness* of the forgiveness (Rom. v. 20; 1 J. iv. 10, 19). There is an obvious analogy between the little Parable of the Debtors and that of the Uncompassionate Servant (M. xviii. 23—27).

49. *began to say within themselves*] His words caused a shock of surprised silence, which did not as yet dare to vent itself in open murmurs.

50. *he said to the woman*] Further, He compassionately desired to set the woman free from a notice which must now have become deeply painful to her shrinking penitence. *Thy faith hath saved thee*] The faith of the recipient was the necessary condition of a miracle, whether physical or spiritual, Mk. v. 34, ix. 23; M. ix. 2, xiii. 58, xv. 28; J. iv. 50; Acts iii. 16, xiv. 8.

VIII. **1—3.** *The Ministering Women*

1. *And it came to pass afterward*] The expression marks a new phase, a new departure, in CHRIST's mode of action. Hitherto He had made Capernaum His head-quarters. *shewing the glad tidings*] The Baptist had preached "repentance" as the preparation for the Kingdom: Our Lord preached of the Kingdom itself, and this was "glad tidings," Rom. xiv. 17.

2. *certain women*] This most remarkable circumstance is prominently mentioned by St Luke alone, though alluded to in M. xxvii. 55, 56; Mk. xv. 41. At an earlier period (J. iv. 27) the disciples had been amazed to see JESUS even talking with a woman. *Mary called Magdalene*] See p. 40.

Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and

3. *Joanna*] She is mentioned only in xxiv. 10, but had apparently been healed of some infirmity. *the wife of Chuza Herod's steward*]

The court of Antipas was well aware of the Ministry and claims of JESUS.

Susanna] The name means "Lily." *many others*] See M. xxvii. 55. *which ministered unto him of their substance*]

This notice is deeply interesting, as throwing light on the otherwise unsolved problem of the means of livelihood possessed by JESUS and His Apostles.

4—15. *The Parable of the Sower*

4. *when much people were gathered together*] Our Lord, though ready at all times to utter the most priceless truths even to one lonely and despised listener, chose the assembling of a large multitude for the occasion of a new departure in His style of teaching. *by a parable*] See p. 24. The moral objects which Our Lord had in view are explained below (v. 10), but we may notice here the unapproachable superiority of Our Lord's parables to those of all other teachers.

5. *A sower went out*] R.V. **The sower**; as also **the rock, the thorns.** *some fell by the way side*] i.e. on the hard foot-path or road between two fields.

6. *upon a rock*] i.e. upon a thin coating of mould covering the surface of a rock, which presented an impassable barrier to the growth of the roots.

7. *thorns*] In rich soils and hot valleys like Gennesareth the growth of weeds and thorns is as rapid and luxuriant as that of good seed.

sprang up, and bare fruit an hundredfold. And when he said these *things*, he cried, He that hath ears to hear, let him hear.

⁹And his disciples asked him, saying, What might this parable be? ¹⁰And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. ¹¹Now the parable is this: The seed is the word of God. ¹²Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they

8. *bare fruit an hundredfold*] St Luke passes over the "growing and increasing" of the fruit (Mk. iv. 8) and its various degrees of productiveness—thirty and sixty as well as an hundredfold. *he cried*] This word—**spake with a loud voice**—shews, like the "*Hearken!*" in St Mark, the special attention which Our Lord called to His new method. *He that hath ears to hear, let him hear*] In other words, "this teaching is worthy the deepest attention of those who have the moral and spiritual capacity to understand it."

10. *And he said*] This verse is rather an answer to the other question, recorded in St Matthew, "*why dost thou speak to them in parables?*" *to know the mysteries*] i.e. to grasp the revealed secrets, the "apples of gold" hid in these "networks of silver." *to others*] R.V. **to the rest**; "to them that are without," Mk. iv. 11. It has been granted *you* to grasp these mysteries unveiled; to the rest it has been given only to grasp them under the veil of parables. *that seeing they might not see....*] On the intention of teaching by parables see p. 24.

11. *The seed is the word of God*] We have the same metaphor in Col. i. 5, 6; 1 Cor. iii. 6; and a *similar* one in Jas. i. 21.

12. *Those by the way side*] These are hearers who are *hardened*—beaten flat either (i) by lifeless familiarity—heartless formalists, Pharisaic theologians, and insincere professors; or (ii) by perversity and indifference, the habit and custom of a worldly and dissolute life. *the devil*] See p. 36. *taketh away*] "snatches," M. xiii. 19.—It is done in a moment; by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are "the fowls of the air" whom the Evil One uses in this task. *lest they should believe*] R.V. **that they may not believe.**

should believe and be saved. ¹³ They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. ¹⁴ And that which fell among thorns are they, which, when they have heard, go *forth*, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. ¹⁵ But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and *bring forth* fruit with *patience*.

¹⁶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it*

13. *They on the rock*] Shallow, impulsive listeners, whose enthusiasm is hot and transient as a blaze in the straw. *with joy*] Is. lviii. 2; Ezek. xxxiii. 32. Herod "heard John *gladly*," Mk. vi. 20.

in time of temptation] Temptation in any form of "affliction or persecution" (M., Mk.) which tests the moral nature. *fall away*] Literally, **stand aloof, apostatise**. See a very striking instance of this in J. vi. 66.

14. *that which fell among thorns are they*] The class here described are worldly, ambitious, preoccupied, luxurious listeners who feel the "expulsive power" of earthly careers and pleasures crowding out the growth of the good seed. *riches*] "the *deceitfulness of riches*" (M., Mk.).

15. *keep it*] Comp. ch. xi. 28; J. xiv. 21. *bring forth fruit with patience*] These words are added by St Luke alone. *Patience* or persevering consistency is a favourite word with St Paul.

The principal lessons of the Parable are two. (1) The Word of God is a *living germ* which gradually develops. (2) The same seed, all good, develops *differently* in different soils; the same teaching bears different fruit in different characters. (The practical lesson for ourselves is the duty of attention to God's teaching, and retention of it in our hearts.

16—18. How to use the Light

16. *a candle*] R.V. **a lamp**. *with a vessel*] St Luke uses this word as more intelligible to his Gentile readers than "bushel." *under a bed*] Rather, **under a couch**. The ancient Jews had nothing resembling our *bed*. They slept on divans, or on mats laid upon the floor, as is still the case in the East.

on a candlestick, that they which enter in may see the light. ¹⁷For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. ¹⁸Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even *that* which he seemeth to have.

¹⁹Then came to him *his* mother and his brethren, and could not come at him for the press. ²⁰And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. ²¹And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

17. *For nothing is secret*] This verse, like the parallel (which occurs in a different connexion in M. x. 26), is usually quoted of the discovery of secret crimes. The truth which would in that case be illustrated is often mentioned *elsewhere* in Scripture (1 Cor. iv. 5), but here in both instances the context shews that the first meaning of CHRIST was entirely different from this. He is not thinking of the discovery of crimes, but of the right use and further dissemination of Divine light.

18. *whosoever hath...*] One of the most profound moral laws. Comp. M. xiii. 12, xxv. 29; L. viii. 18, xix. 26. It refers to capacities rather than possessions. The right use of a capacity increases that capacity, as exercise develops a limb. A limb never called into exercise loses its vitality. See especially the Parable of the Talents.

19—21. CHRIST'S Mother and His Brethren

19. *Then came to him his mother and his brethren*] It is here merely said that they wished to see Him; but the fact that they came in a body seems to shew that they desired in some way to direct or control His actions (comp. Mk. iii. 21). We must remember that His brethren "did not believe in Him" (J. vii. 5). *his brethren*] See p. 36.

21. *are these*] The word implies the "looking round at those sitting in a circle about Him" of Mk. iii. 34, and the "stretching forth His hand towards His disciples" of M. xii. 49; see J. xv. 14 (comp. ch. ii. 49; J. ii. 4, xiv. 21; Heb. ii. 11). His earthly relatives needed the lesson that they must recognise in Him a Being who stood far above all relationships "after the flesh" (2 Cor. v. 16).

²²Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. ²³But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. ²⁴And they came to *him*, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. ²⁵And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What *manner of man*

Even disciples must "hate" father and mother *in comparison with CHRIST* (comp. Deut. xxxiii. 9).

22—25. CHRIST stilling the Storm

^{22.} *ship*] R.V. **boat**. St Matthew says "*the boat*," which usually waited on His movements; very probably the one which had belonged to Peter.

unto the other side] The Peraean side of the Lake of Galilee has always been comparatively uninhabited. Its solitude contrasted all the more with the hum of crowded and busy life on the plain of Gemmesareth. *they launched forth*] Such was His weariness and eagerness to get away that they took Him "*as He was*"—without even pausing for any food or refreshment—into the boat, Mk. iv. 36.

^{23.} *he fell asleep*] The day had been one of incessant toil; and He was resting (as St Mark tells us, reflecting the vivid reminiscence of St Peter) "in the stern on the steersman's leather cushion," Mk. iv. 38: contrast with this Jonah i. 5.

there came down a storm of wind] The suddenness and violence of this "hurricane" is in exact accordance with what we know of the Lake. *were filled with water*] "The waves were dashing into the boat, so that it was getting full," Mk. iv. 37; M. viii. 24.

^{24.} *we perish*] "Lord! save! we are perishing," M. viii. 25; Mk. iv. 38. The peril was evidently most imminent. *rebuked the wind*] Speaking to the wind and the billows of the water as though they were living powers (Ps. cvi. 9), or to the evil powers which may be conceived to wield them to the danger of mankind.

Where is your faith?] "They had *some* faith, but it was not ready at hand." Bengel.

is this? for he commandeth even the winds and water, and they obey him.

²⁶ And they arrived at the country of the Gadarenes, which is over against Galilee. ²⁷ And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. ²⁸ When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. ²⁹ (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) ³⁰ And Jesus asked him, saying, What is thy name? And he said, Legion: be-

26—39. *The Gerasene Demoniac*

^{26.} *at the country of the Gadarenes*] R.V. **Gerasenes.** See p. 46.

^{27.} *out of the city a certain man*] R.V. **a certain man out of the city.** He had been a native of Gerasa till his madness began. St Matthew mentions two demoniacs. There may of course have been another hovering in the neighbourhood. *long time, and ware no clothes*] Naked, homicidal maniacs who live in caves and tombs are still to be seen in Palestine. Warburton saw one in a cemetery, fighting, amid fierce yells and howlings, with wild dogs for a bone (*Crescent and Cross*, II. 352). *but in the tombs*] This was partly a necessity, for in ancient times there were no such things as penitentiaries or asylums.

^{28.} *What have I to do with thee*] i.e. Why should'st thou interfere with me? See ch. iv. 24. *Son of God most high*] Probably the epithet was customary in exorcisms. *torment me not*] Comp. Jas. ii. 19; Mk. i. 24.

^{29.} *he was kept bound*] This rendering misses a curious point in the narrative, preserved by St Luke only, "he was bound in chains and fetters, **being under guard.**" R.V. **he was kept under guard, and bound.** *wilderness*] R.V. **deserts,**—regarded as a peculiar haunt of demons. M. xii. 43; Tobit viii. 3; see on ch. iv. 1.

^{30.} *What is thy name?*] The question was no doubt asked in

cause many devils were entered into him. ³¹And they besought him that he would not command them to go out into the deep. ³²And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. ³³Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. ³⁴When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. ³⁵Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. ³⁶They also which saw *it* told them by what means he that was possessed of the devils was healed. ³⁷Then the whole multitude of the country of the

mercy. Gently to ask a person's name is often an effectual way to calm the agitations and fix the wavering thoughts of these sufferers. *And he said, Legion*] A legion consisted of 6000 soldiers, and this man (who was probably a Jew) would have become familiar with the name since the Roman conquest of Palestine.

31. *to go out into the deep*] The "abyss" intended is perhaps the prison of wicked spirits (Rom. x. 7; Jude 6; Rev. xx. 3). St Mark says "that He would not send them away out of the country."

32. *a herd of many swine*] St Mark says "about 2000." Of course, if the owners of these swine were Jews, they were living in flagrant violation of the law. *that he would suffer them to enter into them*] The Jews, as we have already seen, believed that physical and mental evil was wrought by the direct agency of demons.

33. *down a steep place*] R.V. **down the steep.** Near Kherza is the only spot on the entire lake where a steep slope sweeps down to within a few yards of the sea, into which the herd would certainly have plunged if hurried by any violent impulse down the hill.

34. *what was done*] R.V. **what had come to pass.**

35. *clothed*] Perhaps one of the disciples had thrown a cloak over his nakedness or his rags.

Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went *up* into the ship, and returned *back again*. ³⁸Now the man out of whom the devils were departed besought him that *he* might be with him: but Jesus sent him away, saying, ³⁹Return to thine own house, and shew how great *things* God hath *done* unto thee. And he went his way, and published throughout the whole city how great *things* Jesus had done unto him.

⁴⁰And it came to pass that, when Jesus was returned, the people gladly received him: for they were all waiting for him. ⁴¹And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that *he* would come into his house: ⁴²for he had one only daughter,

37. *besought him to depart*] The opposite to the request of the Samaritans (J. iv. 40). Unlike Peter (ch. v. 9) they *meant* literally and fully what they said. Preferring their swine to CHRIST, they felt that His presence was dangerous to their greed.

39. *shew how great things God hath done unto thee*] He did not intend to return, and therefore the proclamation of a miracle would not cause Him to be surrounded by curious crowds.

40—56. *The Daughter of Jairus and the Woman with the Issue of Blood*

40. *the people gladly received him*] They would see the sail of His boat as it started back from Gerasa, and the storm had probably driven back the other boats. He would naturally sail to Bethsaida or Capernaum.

41. *behold*] St Matthew places this message of Jairus after the farewell feast which he gave to his friends before abandoning for ever his office of tax-gatherer. *Jairus*] Jair, Judg. x. 3. *a ruler of the synagogue*] The synagogues had no clergy, but were managed by laymen, at the head of whom was the "ruler," whose title of *Rosh hakkenéseth* was as familiar to the Jews as that of Rabbi. *that he would come into his house*] Jair had not the faith of the heathen centurion (comp. ch. vii. 6).

42. *one only daughter*] St Luke, whose keen sympathies are everywhere observable in his Gospel, mentions the same touching fact in the case of the son of the widow of Nain (ch. vii. 12), and the

about twelve years of age. and she lay a dying. (But as he went the people thronged him. ⁴³ And a woman having an issue of blood twelve years, which had spent all *her* living upon physicians, neither could be healed of any, ⁴⁴ came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd. ⁴⁵ And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? ⁴⁶ And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. ⁴⁷ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. ⁴⁸ And he said unto her, Daughter, be of good

lunatic boy (ch. ix. 38).
 "is even now dead."

she lay a dying] St Matthew says

^{43.} *neither could be healed of any*] St Luke, perhaps with a fellow-feeling for physicians, does not add the severer comment of St Mark, that the physicians had only made her worse (v. 26).

^{44.} *came behind him, and touched the border of his garment*] Rather, **approaching from behind touched the tassel of His outer robe.** She sought to steal (as it were) a miracle of grace, and fancied that CHRIST's miracles were a matter of *nature*, not of *will and purpose*. By the Levitic law she had to be "put apart, and whosoever toucheth her shall be unclean" (Lev. xv. 19, 25). The word translated "border" is a tassel at each "wing" or corner of the *tallith* or mantle (M. xiv. 36). The Law (Num. xv. 38—40) required that it should be bound with a thread (not as in E.V. *ribband*) of blue, the colour of heaven, and so the type of revelation.

^{46.} *Somebody hath touched me*] "They press; she touches." (*Augustine.*) Our Lord's question was meant to reach the woman's heart; comp. Gen. iii. 9, iv. 9; 2 Kings v. 25.

^{47.} *she came trembling*] Because by her touch she had communicated to Him levitical uncleanness.

^{48.} *Daughter.* The only recorded occasion on which Our Lord

comfort: thy faith hath made thee whole; go in peace.)
 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And

used that tender word to a woman. *thy faith hath made thee whole*] Literally, "*hath saved thee.*" Thy faith—not the superstitious and surreptitious touch of My *tallith's* fringe. *go in peace*] Literally, *to*, or *for peace*. Tradition says that the name of this woman was Veronica (*Evang. Nicodem.* v. 6), and that it was she who gave to Our Lord the famous legendary handkerchief to wipe His face on the way to Calvary.

49. *trouble not the Master*] Literally, "*worry not the Rabbi.*"

51. *save Peter, and James, and John*] as at the Transfiguration and at Gethsemane.

52. *bewailed her*] The word means that they were beating their breasts for her (Nahum ii. 7). St Mark gives a graphic picture of the tumult, and loud cries, and wailings (*alalai*, the Egyptian *wilweleh*). *she is not dead, but sleepeth*] To take this literally is to contradict the letter and spirit of the whole narrative.

53. *laughed him to scorn*] Literally, "*were utterly deriding Him.*"

54. *he put them all out*] Our Lord could not feel the smallest sympathy for these simulated agonies of people, who (to this day) "weep, howl, beat their breasts, and tear their hair according to contract" (Thomson, *Land and Book*, i. viii.). And further these solemn deeds required calm and faith, Acts ix. 40; 2 Kings iv. 33. *took her by the hand*] St Luke preserves this gentle detail, as well as the kind order to give her food. St Mark gives the two Aramaic words which Our Lord used, *Talitha cumi*! On these occasions He always used the fewest possible words (ch. vii. 14; J. xi. 43).

her spirit came again, and she arose straightway: and he commanded to give her meat. ⁵⁶And her parents were astonished: but he charged them that they should tell no man what was done.

IX. *Latest phases of the Galilean Ministry, and Journey northwards.* ix. 1—50

9 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. ²And he sent them to preach the kingdom of God, and to heal the sick. ³And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither

^{56.} *that they should tell no man!* See on ch. v. 14. And as usual the injunction was probably unheeded (comp. M. ix. 26).

IX. 1—6. *The Mission of the Twelve*

1. *Then he called his twelve disciples together]* The appointment of the Apostles is related in ch. vi. 14. This mission came at the close of the missionary journeys alluded to in M. ix. 35; Mk. vi. 6. St Matthew gives a touching reason for it. It was because He pitied the multitude, who were like harassed and panting sheep without a shepherd, and like a harvest left unreaped for want of labourers (M. ix. 36—38). *and gave them power and authority]* Power is the *capacity*, and authority the *right* to act. See ch. x. 19; Rev. xiii. 7. *over all devils]* Rather, **over all the demons.**

2. *And he sent them]* Two and two for their mutual comfort (Mk. vi. 7).

3. *And he said unto them]* For a much fuller account of the instructions given to the Twelve see M. x. 5—15. Some of these are recorded by St Luke as given also to the Seventy, ch. x. 1—16. *neither staves]* Mk. vi. 8, "save a staff only." St Matthew also says, "not even a staff." Perhaps Our Lord told them not specially to *procure* these things for the journey. *nor scrip]* i.e. wallet, a bag carried over the shoulder to contain a few dates or other common necessities (1 Sam. xvii. 40). *neither bread]* which they usually took with them, v. 13; M. xvi. 7. *neither money]* Literally, "*silver.*" *neither have two coats apiece]* i.e. do not carry with you a second tunic—which indeed is a rare luxury among poor Orientals. The general spirit of the instructions merely is, Go forth in the simplest, humblest manner.

have two coats apiece. ⁴And whatsoever house ye enter into, there abide, and thence depart. ⁵And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. ⁶And they departed, and went through the towns, preaching the gospel, and healing every where.

⁷Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; ⁸and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. ⁹And Herod said, John have I beheaded: but who is this, of whom I hear such *things*? And he desired to see him.

¹⁰And the apostles, when they were returned, told him

4. *whatsoever house ye enter*] After enquiring who were the worthiest people to receive them (M. x. 11); compare *infra* ch. x. 5—8. This injunction was meant to exclude fastidious and restless changes.

5. *shake off the very dust from your feet*] See Acts xiii. 51, xviii. 6. They met with such hospitality that they experienced no lack; see ch. xxii. 35.

6. *healing*] In the other Evangelists *exorcisms* are prominent (Mk. vi. 13).

7—9. Herod's Alarm

7. *Herod the tetrarch*] Antipas. See p. 37. *of some*] R.V. **by some**. To this opinion Herod's guilty conscience made him sometimes incline (Mk. vi. 16).

8. *that Elias had appeared*] In accordance with the prophecy of Mal. iv. 5. Comp. ch. vii. 27. *one of the old prophets*] Comp. ch. vii. 16; Deut. xviii. 15; Num. xxiv. 17. The Jews thought that Jeremiah or one of the other great prophets (see *v.* 19) might rise to herald the Messiah (J. i. 21).

9. *he desired*] This agrees with ch. xxiii. 8. The curiosity of Herod about Jesus does not seem to have been aroused before this period. His wish was not gratified till the day of the Crucifixion.

During the mission of the Twelve we infer that Jesus made a journey alone to Jerusalem to the unnamed feast of J. v. 1.

all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. ¹¹And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. ¹²And *when* the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. ¹³But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. ¹⁴For they were about five thousand men. And he said to his disciples,

10—17. *The Feeding of the Five Thousand*

10. *went aside privately*] The reasons—beside the natural need of the Twelve and of Our Lord for rest—were (1) the incessant interruptions from the multitude, which left them no leisure even to eat (Mk. vi. 31), and (2) (as we see from the context) the news of the murder of John the Baptist and Herod's enquiries about Jesus. *into a desert place belonging to the city*] R.V. **to a city.** *called Bethsaida*] Bethsaida Julias; see p. 44.

11. *the people, when they knew it, followed him*] The ensuing miracle is narrated by all four Evangelists, M. xiv. 13—33; Mk. vi. 30—52; J. vi. 1—21, and is most important from the power displayed, the doctrines symbolized (CHRIST the bread of life), and the discourse to which it led (J. vi.).

12. *then came the twelve*] They were afraid that when once the brief twilight was over the famished multitude might lose their way. Philip despairingly said that it would cost more than 200 denarii (as we might say £10) to procure them even a minimum of food.

13. *We have no more but five loaves and two fishes*] Comp. Num. xi. 22. It was Andrew who first mentioned this fact in a tentative way. Evidently this was the food which they had brought for their own supply, and it proves their simplicity of life, for *barley loaves* (J. vi. 9) are the food of the poor (2 K. iv. 42; Judg. vii. 13; Ezek. xiii. 19, iv. 9).

14. *five thousand men*] "Besides women and children," M. xiv. 21. These would probably not be numerous, and would

Make them sit down by fifties in a company. ¹⁵And they did so, and made *them* all sit down. ¹⁶Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. ¹⁷And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

¹⁸And it came to pass, as he was alone praying, *his* disciples were with him: and he asked them, saying, Whom say the people that I am? ¹⁹They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. ²⁰He said unto them, But whom say ye that I am? Peter

not (in accordance with Eastern usage) sit down with the men, but would stand apart. *by fifties in a company*] Mk. compares them to parterres of flowers as they sat on the green grass in their bright Oriental robes of red and blue and yellow.

^{17.} *of fragments*] Compare 2 K. iv. 43, 44. Wastefulness even of miraculous plenty is entirely alien to the Divine administration. *twelve baskets*] *Cophini*, probably wicker-baskets. Every Jew carried such a basket about with him to avoid the chance of his food contracting any levitical pollution in heathen places. The baskets used at the miracle of the Four Thousand were large rope-baskets, "frails" (*spurides*).

At this point there is a considerable gap in the continuity of St Luke's narrative. See M. xiv.—xvi. 12; Mk. vi. 45—viii. 26; J. vi.

18—22. *St Peter's Confession. The first clear Prediction of the Passion*

This important incident is related most fully in M. xvi. 13 ff.

^{18.} *the people*] R.V. **the multitudes**; those whom JESUS had taught and healed and fed, or those who seem to have been always at no great distance. The two other Evangelists place this memorable scene in the neighbourhood of Caesarea Philippi. His life at this epoch had come to resemble a continuous flight.

^{19.} *John the Baptist*] See on vv. 7—9. The answer of the Apostle shewed the sad truth that JESUS had come to His own possessions and His own people received Him not (J. i. 11).

answering said, The Christ of God. ²¹And he straitly charged them, and commanded *them* to tell no *man* that *thing*; ²²saying, The Son of man must suffer many *things*, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. ²³And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. ²⁴For whosoever will save his life shall

20. *The Christ of God*] See p. 9. Now for the first time the revealed mystery was openly recognised and confessed.

21. *commanded them to tell no man*] For these perhaps among other reasons:—1. Because His work was not yet finished. 2. Because as yet their faith was very weak and their knowledge very partial.

22. *The Son of man must suffer many things*] It was necessary at once to dissipate the crude Messianic conceptions of earthly splendour. *be rejected of the elders and chief priests and scribes*] i.e. by each of the three great sections which formed the Jewish Sanhedrin. *and be slain*] This is the first clear intimation of the Passion. The mode of death, and the delivery to the Gentiles, were culminating horrors which He mercifully kept back till the last journey to Jerusalem (see ch. xviii. 32, 33). *be raised the third day*] In v. 45 St Luke shews us (as events proved) how entirely they failed to attach any distinct meaning to these words (Mk. ix. 10).

23—27. *The Cross and the Kingdom*

23. *will*] R.V. **would**. * *take up his cross*] The Romans made a condemned criminal carry his own heavy cross to the place of execution (J. xix. 17). The words mean therefore “let him be ready to face the utmost shame, to be treated as a despised criminal by a deriding crowd.” St Peter himself is said to have literally suffered crucifixion, in fulfilment of J. xxi. 18, 19. “Taking up the cross” had been spoken of earlier by CHRIST; see M. x. 38. St Luke (ix. 23) adds **daily**. Comp. Rom. viii. 36; 1 Cor. xv. 31.

24. *his life*] This saying occurs on three other occasions; see M. x. 39; L. xvii. 33; J. xii. 25. The Greek word for *life* is the same as that for *soul* (in Mk. viii. 36, 37), and embraces every form of life, from mere existence to the highest spiritual life of the soul. Here to *lose life* may = *to be put to death*, but it may also mean *to be deprived of intellectual culture and refinement, or even of spiritual joys*.

lose it: but whosoever will lose his life for my sake, the same shall save it. ²⁵ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? ²⁶ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. ²⁷ But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

²⁸ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. ²⁹ And as he prayed, the fashion of his countenance was altered, and his raiment

^{25.} *if he gain the whole world*] It was by the constant repetition of this verse that Ignatius Loyola won the life-long devotion of St Francis Xavier.

^{26.} *whosoever shall be ashamed of me*] Compare ch. xii. 9; 2 Tim. i. 8, 12, ii. 12.

^{27.} *till they see the kingdom of God*] It is clear that the primary reference of these words was to the three Apostles who, within a week of that time, were to witness the Transfiguration. So it seems to be understood in 2 Pet. i. 16, and by our Translators, who separate this verse to preface the narrative of the Transfiguration in Mk. ix. 1.

28—36. *The Transfiguration*

^{28.} *about an eight days after*] i.e. **about a week after.** *he took*] The solemnity of this special choice is marked in the other Gospels by the additional word, "He leads them up." *Peter and John and James*] See ch. viii. 51. The object of this occasion was to fill their souls with a vision which should support their faith amid the horrors which they afterwards witnessed. *into a mountain*] There can be little doubt that Mount Hermon is intended, in spite of the tradition which points to Tabor. Hermon was well suited for the Transfiguration by its height, seclusion, and snowy splendour. See p. 46. *to pray*] The characteristic addition of St Luke. That this awful scene took place *at night*, and therefore that He ascended the mountain in the evening, is clear from *rr.* 32, 33: comp. ch. vi. 12. It is also implied by the allusions to the scene in 2 Pet. i. 18, 19.

^{29.} *the fashion of his countenance was altered*] See M. xvii. 2.

was white and glistening. ³⁰ And behold, there talked with him two men, which were Moses and Elias: ³¹ who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. ³² But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. ³³ And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. ³⁴ While he thus spake, there came a cloud, and overshadowed them: and

glistening] R.V. **dazzling**. Literally, "*lightening forth*," as though from some *inward* radiance. St Matthew compares the whiteness of His robes to the light (ch. xvii. 2, St Mark to the snow (ch. ix. 3), and St Luke in this word to the lightning. See J. i. 14; Ps. civ. 2; Hab. iii. 4. The word **transformed** in M. and Mk. seems to indicate a change not only of the outward appearance, but of the inner nature. The Divinity within shone through the veiling flesh.

^{30.} *two men, which were Moses and Elias*] The great Lawgiver and the great Prophet, of whom we are told that God buried the one (Deut. xxxiv. 6) and the other had passed to heaven in a chariot of fire (2 Kings ii. 1, 11). The two were the chief representatives of the Old Dispensation. The former had prophesied of CHRIST (Acts iii. 22; Dent. xviii. 18); of the latter it had been prophesied that he should be His forerunner.

^{31.} *spake of his decease*] The word used is *exodos*, "departure"—a very unusual word for death, which also occurs in this connexion in 2 Pet. i. 15.

^{32.} *were awake*] R.V. **were fully awake**.

^{33.} *tabernacles*] like the little wattled *booths* (*succoth*), which the Israelites made for themselves at the Feast of Tabernacles. *not knowing what he said*] Not knowing that the spectacle on Calvary was to be more transcendent and divine than that of Hermon; not knowing that the old was passing away and all things becoming new; not knowing that JESUS was not to die with Moses and Elijah on either side, but between two robbers.

^{34.} *there came a cloud, and overshadowed them*] "A bright cloud," M. xvii. 5. Possibly the Shechinah, or cloud of glory (see on ch. i. 35), which was the symbol of the Divine Presence (Ex. xxxiii. 9; 1 Kings viii. 10).

they feared as they entered into the cloud. ³⁵And there came a voice out of the cloud, saying, This is my beloved Son: hear him. ³⁶And when the voice was past, Jesus was found alone. And they kept *it* close, and told no *man* in those days any of *those things* which they had seen.

³⁷And it came to pass, *that* on the next day, when they were come down from the hill, much people met him. ³⁸And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. ³⁹And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he

^{35.} *a voice out of the cloud*] 2 Pet. i. 17, 18. See on ch. iii. 22.

^{36.} *And they kept it close*] Until after the Resurrection, in accordance with the express command of JESUS given them as they were descending the hill (M. xvii. 9).

The Transfiguration is evidently a crisis in Our Lord's earthly life. It is marked by one of the three Voices from Heaven, like the Baptism and the Foretaste of the Passion in J. xii. It occurs after the close of the Galilean Ministry, and the climax to the education of the Apostles testified in St Peter's Confession. It forms the starting-point of Our Lord's long southward journey to His Passion. Perhaps we may say with Godet that if Our Lord had passed away from earth in glory it would have represented the proper end of a life of perfect obedience, but that "for our salvation" He chooses to enter upon the new stage which terminates in the Cross and the Resurrection.

37—45. *The Demoniac Boy*

^{37.} *on the next day*] Proving that the Transfiguration took place at night: see on v. 28. *much people met him*] St Mark records their "amazement" at seeing Him—perhaps due to some lingering radiance and majesty which clung to Him after the Transfiguration (comp. Ex. xxxiv. 30). They had been surrounding a group of the scribes, who were taunting the disciples with their failure to cure the lunatic boy.

^{38.} *mine only child*] L. alone mentions this.

^{39.} *a spirit taketh him*] This was the supernatural aspect of his deafness, epilepsy, and madness. St Matthew gives the natural aspect when he says, "he is a lunatic, and sore vexed, &c." (M. xvii. 15).

foameth again, and bruising him hardly departeth from him. ⁴⁰And I besought thy disciples to cast him out; and they could not. ⁴¹And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. ⁴²And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

⁴³And they were all amazed at the mighty power of God. But while they wondered every one at all *things* which Jesus did, he said unto his disciples, ⁴⁴Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. ⁴⁵But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

⁴⁶Then there arose a reasoning among them, which of them should be greatest. ⁴⁷And Jesus, perceiving

^{40.} *and they could not*] JESUS afterwards, at their request, told them the reason of this, which was the deficiency of their faith (M. xvii. 19—21).

^{42.} *rebuked the unclean spirit*] See the fuller details and the memorable cry of the poor father in Mk. ix. 21—24.

^{43.} *while they wondered*] The power of the last miracle had rekindled some of their Messianic enthusiasm.

JESUS had now reached the northern limits of Palestine, and—apparently through bypaths, and with the utmost secrecy—was retracing His steps, perhaps along the western bank of the Jordan, to Galilee (M. xvii. 22; Mk. ix. 30).

^{45.} *they understood not*] This ignorance and incapacity, so humbly avowed, should be contrasted with the boldness and fulness of their subsequent knowledge, as one of the strongest proofs of the change wrought in them by the Resurrection and the Descent of the HOLY SPIRIT.

46—50. Humility and Tolerance

^{46.} *which of them should be greatest*] This unseemly dispute was again stirred up at the Last Supper (xxii. 24—26).

the thought of their heart, took a child, and set him by him, ⁴⁸and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

⁴⁹And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. ⁵⁰And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

X. *The final phase of the Ministry.* ix. 51—xix. 27

⁵¹And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go

47. *took a child*] A late tradition says that this was the martyr Ignatius (Niceph. ii. 3).

48. *he that is least among you*] Comp. M. xxiii. 11, 12.

49. *And John answered and said*] This sudden question seems to have been suggested by the words "*in my name*," which JESUS had just used. *casting out devils in thy name*] It was common among the Jews to attempt exorcism by many different methods. *because he followeth not with us*] This touch of intolerant zeal is quite in accordance with the natural disposition which shews itself in the incident of v. 54.

50. *Forbid him not*] Comp. Numb. xi. 28, 29.

With this saying compare the seemingly contradictory saying of M. xii. 20, *He that is not with me is against me*. In that passage it is a question of being on the side of CHRIST or of Satan; in this passage of doing CHRIST's work, though irregularly.

This verse closes another great section in Our Lord's Ministry—the epoch of opposition and flight.

51—56. *Rejection by the Samaritans. A Lesson of Tolerance*

Section X. forms a great episode in St Luke, which may be called the departure for the final conflict. See M. xviii.—xx. 16 and Mk. x. 1—31.

51. *when the time was come that he should be received up*] St Luke thus clearly marks the arrival of a final stage of Our Lord's Ministry.

to Jerusalem, ⁵²and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. ⁵³And they did not receive him, because his face was *as though he would go to Jerusalem*. ⁵⁴And when his disciples James and John saw *this*, they said, Lord, wilt thou *that* we command fire to come down from heaven, and consume them, even as Elias did? ⁵⁵But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. ⁵⁶For the Son of man is not come to destroy

52. *into a village of the Samaritans*] On the way to Judaea from Galilee. The first Samaritan village at which He would arrive would be *En Gannim* (Fountain of Gardens), now Jenîn (2 K. ix. 27), a pleasant village at the first pass into the Samaritan hills. The inhabitants are still described as "fanatical, rude, and rebellious" (Thomson, *Land and Book*, II. xxx.). *to make ready for him*] As He was now accompanied not only by the Twelve, but by a numerous multitude of followers.

53. *they did not receive him*] The Samaritans had shewn themselves heretofore not ill-disposed (J. iv. 39). But their national jealousy would not allow them to receive a Messiah whose goal was not Gerizim, but Jerusalem. *as though he would go to Jerusalem*] This national hatred between Jews and Samaritans (J. iv. 9) still continues, and at the present day it is mainly due to the fanaticism of the Jews.

54. *James and John*] "What wonder that the Sons of Thunder wished to flash lightning?" (*St Ambrose*). But one of these very disciples afterwards went to Samaria on a message of love (Acts viii. 14—25). *fire to come down from heaven*] To avenge their helplessness under this gross and open insult of the Messiah. "CHRIST wrought miracles in every element except fire. Fire is reserved for the consummation of the age" (*Bengel*). *even as Elias did*] R.V. text omits this clause and the latter half of v. 55 and all v. 56, but they are given in the margin. See 2 Kings i. 10, 12. They needed, as it were, a Scriptural precedent, to conceal from themselves the personal impulse which really actuated them.

55. *Ye know not what manner of spirit ye are of*] The Apostles learnt these truths better when they had received the HOLY GHOST (J. iii. 17, xii. 47; Rom. xii. 19; Jas. i. 19, 20, iii. 16, 17).

56. *For the Son of man is not come, &c.*] We have the same sentiment in J. iii. 17, xii. 47; 1 Tim. i. 15. *they went to*

men's lives, but to save *them*. And they went to another village.

57 And it came to pass *that*, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are *at home* in my house. 62 And Jesus said unto him, No *man* having put his hand to

another village] The word *another* (= *a different*) perhaps implies that it was a *Jewish*, not a Samaritan village.

57—62. *Three Aspirants*

57. *as they went in the way*] St Matthew (viii. 19—22) places these incidents before the embarkation for Gerasa. *a certain man*] A scribe (M. viii. 19).

58. *Jesus said unto him*] "In the man's flaring enthusiasm He saw the smoke of egotistical self-deceit" (*Lange*). *nests*] Rather, **habitations, shelters**. Birds do not live in nests. In this verse more than in any other we see the poverty and homelessness of the latter part of the Lord's Ministry (2 Cor. viii. 9).

59. *Lord, suffer me first to go and bury my father*] The request could hardly mean "let me live at home till my father's death," which would be too indefinite an offer; nor can it well mean that his father was lying unburied, for in that case the disciple would hardly have been among the crowd. Perhaps it meant "let me go and give a farewell funeral feast, and put everything in order."

60. *Let the dead bury their dead*] i.e. let the *spiritually* dead (J. v. 24, 25; Eph. ii. 1) bury their *physically* dead. The general lesson is that of ch. xiv. 26.

61. *let me first go bid them farewell*] The incident and the allusion closely resemble the call of Elisha (1 K. xix. 20).

62. *No man having put his hand to the plough*] He who would make straight furrows must not look about him (Hesiod, *Works and Days*, ii. 60). The light ploughs of the East, easily overturned,

the plough, and looking back, is fit for the kingdom of God.

10 After these *things* the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ²Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. ³Go your ways: behold, I send you forth as lambs among wolves. ⁴Carry neither purse, nor scrip, nor shoes: and salute no *man* by the way. ⁵And into whatsoever house ye enter, first say, Peace *be* to this house. ⁶And if the son of peace be there, your peace shall rest upon it: if not, it shall turn

require constant attention. *fit* By way of comment see ch. xvii. 32; Ps. lxxviii. 9; Heb. x. 38, 39.

The general lesson of the section is, Give yourself wholly to your duty, and count the cost (ch. xiv. 25—33). CHRIST cannot accept “a conditional service.”

X. 1—24. *The Mission of the Seventy*

1. *After these things*] i.e. after finally leaving Galilee, and starting on His great Peraean progress. *other seventy also*] The number had evident reference to the Elders of Moses (Num. xi. 16). *two and two*] The same merciful provision that we see in the brother-pairs of the Twelve. *into every city...*] Clearly with the same object as in ch. ix. 52. It may have been all the more necessary because hitherto He had worked less in the transjordanic regions.

2. *The harvest truly is great*] Compare M. ix. 37; J. iv. 35.

3. *as lambs*] The impression meant to be conveyed is merely that of simplicity and defencelessness.

4. *neither purse*] Compare ch. ix. 1—6, and notes. *salute no man by the way*] A common direction in cases of urgency (2 K. iv. 29), and partly explicable by the length and loitering elaborateness of Eastern greetings (Thomson, *Land and Book*, II. xxiv.).

5. *Peace be to this house*] Adopted in our service for the Visitation of the Sick.

6. *the son of peace*] R.V. **a son of peace**, i.e. *a man of peaceful heart*. Comp. for the phrase ch. xvi. 8, xx. 36; J. xvii. 12;

to you again. ⁷And in the same house remain, eating and drinking such *things* as they give: for the labourer is worthy of his hire. Go not from house to house. ⁸And into whatsoever city ye enter, and they receive you, eat such *things* as are set before you: ⁹and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹⁰But into whatsoever city ye enter, and they receive you not, go *your ways* out into the streets of the same, and say, ¹¹Even the *very* dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. ¹²But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

¹³Woe unto thee, Chorazin, woe unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. ¹⁴But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵And thou, Capernaum,

Eph. v. 6, 8. *it shall turn to you again*] Ps. xxxv. 13; M. x. 13.

^{7.} *eating and drinking such things as they give*] As a plain right (1 Cor. ix. 4, 7—11). *the labourer is worthy of his hire*] Referred to by St Paul (1 Tim. v. 18).

^{9.} *The kingdom of God is come nigh unto you*] So that Our Lord's last messages resembled His first preaching (M. iv. 17).

^{11.} *Even the very dust*] Comp. ch. ix. 5.

^{12.} *more tolerable in that day for Sodom*] The great principle which explains these words may be found in ch. xii. 47, 48 (compare Heb. ii. 2, 3, x. 28, 29).

^{13.} *Woe unto thee, Chorazin*] The mention of this town is very interesting, because this is the only occasion on which the name occurs, and we are thus furnished with a very striking proof of the fragmentariness of the Gospels. The very site of Chorazin was long unknown. See p. 45. *Bethsaida*] See p. 44. *they had a great while ago repented*] Like Nineveh (Jon. iii. 5—10); comp. Ezek. iii. 6.

^{15.} *And thou, Capernaum*] CHRIST'S "OWN CITY." *which*

which art exalted to heaven, shalt be thrust down to hell. ¹⁶He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

¹⁷And the seventy returned *again* with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸And he said unto them, I beheld Satan as lightning fall from heaven. ¹⁹Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ²⁰Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

²¹In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that

art exalted to heaven] R.V. **shalt thou be exalted unto heaven? thou...** *to hell]* R.V. **unto Hades.** When Our Lord uttered this woe these cities on the shores of Gennesareth were bright and populous and prospering; now they are desolate heaps of ruins in a miserable land.

16. *despiseth]* For comment on the verse see 1 Thess. iv. 8; M. xviii. 5; J. xii. 44.

17. *returned again with joy]* The success of their mission is more fully recorded than that of the Twelve.

18. *fall]* R.V. **fallen.** Comp. Is. xiv. 12; Rev. ix. 1. The missionary power of the Church breaks the dominion of Satan.

19. *to tread on serpents and scorpions]* Compare Mk. xvi. 17, 18. So far as the promise was *literal*, the only fact of the kind referred to in the N.T. is Acts xxviii. 3—5. *nothing shall by any means hurt you]* Rom. viii. 28, 39.

20. *are written in heaven]* On this "Book of God," or "Book of Life," see Ex. xxxii. 32; Ps. lxxix. 28; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. xiii. 8, xx. 12, xxi. 27. It is the opposite to being "written in the earth," Jer. xvii. 13.

21, 22. These verses are given by M. (xi. 25—27) in a different context. In L. they have an appropriate reference to the Mission of the Seventy, and continue the thought of v. 18.

21. *rejoiced]* Lit. **exulted.** *in spirit]* R.V. **in, or by, the Holy Spirit,** a unique phrase as used of Our Lord; comp.

thou hast hid these *things* from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. ²²All *things* are delivered to me of my Father: and no *man* knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. ²³And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see *the things* that ye see: ²⁴for I tell you, that many prophets and kings have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

²⁵And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? ²⁶He said unto him, What is written in the law?

Mk. xii. 36; 1 Cor. xii. 8. *these things*] The message of light and hope carried by the Seventy. *the wise and prudent*] The Scribes of Jerusalem. *babes*] The Seventy and those who hearkened to them. Comp. 1 Cor. i. 18—25; 2 Cor. iv. 3, 4; Rom. i. 22.

²². The language of this and the previous verse, implying the unique personality of Our Lord, is strikingly similar to that of St John's Gospel; notice especially the terms *the Son, the Father*. *All things*] Fully comprehensive. Comp. 1 Cor. xv. 27; Eph. i. 22; Col. i. 17. *no man knoweth*] Comp. J. i. 18, &c.

²⁴. *prophets and kings*] e.g. Abraham, Gen. xx. 7, xxiii. 6; Jacob, Gen. xlix. 18; Balaam, Num. xxiv. 17; David, 2 Sam. xxiii. 1—5. *and have not seen them*] J. viii. 56; Eph. iii. 5, 6; Heb. xi. 13.

25—37. *The Parable of the Good Samaritan*

²⁵. *a certain lawyer*] A teacher of the Mosaic Law—differing little from a scribe, as the man is called in Mk. xii. 28. *tempted him*] i.e. **put him to the test**; comp. ch. iv. 12. The purpose does not seem to have been so deliberately hostile as in ch. xi. 54. *what shall I do to inherit eternal life?*] See ch. xviii. 18, and the answer there also given. It is interesting to compare it with the answer given by St Paul after the Ascension, Acts xvi. 30, 31. *eternal life*] *Eternal life* does not necessarily mean the *future life*; but the questioner here probably has that in view.

how readest thou? ²⁷And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹But he, willing to justify himself, said unto Jesus, And who is my neighbour? ³⁰And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. ³¹And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. ³²And likewise a

27. *Thou shalt love the Lord thy God*] This was the summary of the Law in the notable passage Deut. vi. 5. *and thy neighbour as thyself*] Lev. xix. 18; Rom. xiii. 9; Gal. v. 13, 14; Jas. ii. 8. In O.T. as well as N.T. duty to God and man is summed up in love. *this do*] As the passage from Deuteronomy was one of those inscribed in the phylacteries (little leather boxes containing four texts in their compartments), which the scribe wore on his forehead and wrist, it is an ingenious conjecture that Our Lord, as He spoke, pointed to one of these.

29. *willing to justify himself*] “before men”—a thing which the Pharisees were ever prone to do, ch. xvi. 15. *who is my neighbour?*] He wants his moral duties to be labelled and defined.

30. *A certain man*] Clearly, as the tenor of the parable implies, a Jew. *went down from Jerusalem to Jericho*] A rocky, dangerous gorge haunted by marauding Bedawin. The distance is about 21 miles. *thieves*] Rather, **robbers, brigands**. Palestine was notorious for these plundering Arabs. On this very road an English baronet—Sir Frederic Henniker—was stripped and murdered by Arab robbers in 1820.

31. *by chance*] Rather, **by coincidence**, i.e. at the same time. *a certain priest*] His official duties at Jerusalem were over, and he was on his way back to his home in the priestly city of Jericho. *that way*] Rather, **on that road**. It is emphatically mentioned, because there was *another* road to Jericho which was safer, and therefore more frequently used.

Levite, when he was at the place, came and looked *on him*, and passed by on the other side. ³³But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, ³⁴and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. ³⁵And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. ³⁶Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? ³⁷And he said, He that shewed mercy

^{32.} *came and looked on him*] This vivid touch shews us the cold curiosity of the Levite, which was even baser than the dainty neglect of the Priest.

^{33.} *a certain Samaritan*] A Samaritan is thus selected for high eulogy—though the Samaritans had so ignominiously rejected JESUS (ch. ix. 53). *had compassion on him*] Thereby shewing himself, in spite of his heresy and ignorance, a better man than the orthodox Priest and Levite; and all the more so because he was an “alien” (see on ch. xvii. 18), and “the Jews have no dealings with the Samaritans” (J. iv. 9).

^{34.} *pouring in oil and wine*] The ordinary remedies of the day, Is. i. 6; Mk. vi. 13; Jas. v. 14. *set him on his own beast*] Probably an ass. The word implies the labour of “lifting him up,” and then the good Samaritan *walked* by his side. *brought him to an inn*] In this and the next verse a word or two suffices to shew the Samaritan’s sympathy, helpfulness, self-denial, generosity, and perseverance in kindness.

^{35.} *two pence*] i.e. two *denarii* (see p. 49), enough to pay for the man for some days. The parable lends itself to the broader meaning, which sees the state of mankind wounded by evil passions and spiritual enemies; left unhelped by systems of sacrifice and ceremonial (Gal. iii. 21); pitied and redeemed by CHRIST (Is. lxi. 1), and left to be provided for until His return by spiritual ministrations in the Church.

^{37.} *mercy*] Rather, **the pity**. The lawyer avoids the shock to his own prejudices, which would have been involved in the hated word, “the Samaritan.”

on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone?

The lawyer had asked, *Who is my neighbour?* i.e. *How many people am I obliged to love?* Our Lord applies His parable with the question, *Which...was neighbour?* i.e. *How should a neighbour's love be shewn?* He thus teaches that the emphasis of the command *Thou shalt love thy neighbour* lies on the word *love*, not on the word *neighbour*. A loving heart acts wherever need exists; its range is bounded by no ties of race or prejudice. The important thing for us is that our love should be real and strong. Comp. the lesson of the Parable of the Unforgiving Servant (M. xviii. 21 ff.). A secondary meaning of the parable is that the Jewish Priesthood and Levitical Law had failed to remove the misery and sin of man, and that Our Lord alone, Who had been scornfully called a Samaritan (J. viii. 48), "in His love and in His pity redeemed" us.

38—42. *The Sisters of Bethany*

38. *into a certain village*] Undoubtedly Bethany (J. xi. 1). Both this and the expression "*a certain woman*" are obvious traces of a tendency to reticence about the family of Bethany which we find in the Synoptists (M. xxvi. 6; Mk. xiv. 3). It was perhaps due to the danger which the family incurred from their residing in the close vicinity of Jerusalem.

39. *which also sat at Jesus' feet*] The "also" shews that Mary too, in her way, was no less anxious to give Jesus a fitting reception. Here, in one or two lines, we have a most clear sketch of the contrasted character of the two sisters.

40. *cumbered about much serving*] The word for "cumbered" literally means "was being dragged in different directions," i.e. *distracted* (comp. 1 Cor. vii. 35). *came to him*] R.V. **came up to him**. We see in this inimitable touch the little petulant outburst of jealousy in the loving, busy matron.

bid her therefore that she help me. ⁴¹And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many *things*: ⁴²but one *thing* is needful: and Mary hath chosen *that* good part, which shall not be taken away from her.

11 And it came to pass *that*, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. ²And he said unto them, When ye pray, say,

Our Father which art in heaven, Hallowed be thy

bid her therefore that she help me] We almost seem to hear the undertone of "It is no use for me to tell her."

41. *Martha, Martha*] The repeated name gives additional tenderness to the rebuke, as in ch. xxii. 31; Acts ix. 4. *careful*] R.V. **anxious**. Comp. 1 Cor. vii. 32; M. vi. 25.

42. *which shall not be taken away from her*] The general meaning is that of Phil. i. 6; 1 Pet. i. 5.

XI. 1—13. *The Lord's Prayer. Persistence in Prayer*

1. *praying*] Probably at early dawn, and in the standing attitude adopted by Orientals. *in a certain place*] Possibly the Garden of Gethsemane (*Cambridge Texts and Studies*, i. 3). *as John also taught his disciples*] The form of prayer taught by St John has perished.

2. *When ye pray, say, Our Father*] "The Lord's Prayer" had already been enshrined in the Sermon on the Mount (M. vi. 9—13), but it was now delivered in a shortened form as a model. The transcendent beauty and value of the lessons in the Lord's Prayer arise from (i) *the tone of holy confidence*:—it teaches us to approach God as our Father (Rom. viii. 15), in love as well as holy fear; (ii) *its absolute unselfishness*:—it is offered *in the plural*, not for ourselves only, but for all the brotherhood of man; (iii) *its entire spirituality*:—of its seven petitions, one only is for any earthly boon, and that only for the simplest; (iv) *its brevity* and absence of all vain repetitions (Eccl. v. 2); (v) *its simplicity*, which requires not learning, but only holiness and sincerity for its universal comprehension. For these reasons the Fathers called it "The Epitome of the Gospel" and "The Pearl of Prayers." *which art in heaven*] Ps. xi. 4. *Hallowed be thy name*] i.e. sanctified, treated as holy. "*Holy, Holy, Holy*" is the worship of

name. Thy kingdom come. Thy will be done, as in heaven, so in earth. ³Give us day by day our daily bread. ⁴And forgive us our sins; for we also forgive every one *that is* indebted to us. And lead us not into temptation; but deliver us from evil.

⁵And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto

the Seraphim (Is. vi. 3). The "*name*" of God is used for all the attributes of His Being. *Thy will be done*] This was the one rule of the life of CHRIST; see ch. xxii. 42; J. v. 30, vi. 38. *as in heaven*] Ps. ciii. 20.

³. *Give us day by day our daily bread*] The prayer (i) acknowledges that we are indebted to God for our *simplest* boons; (ii) asks them for *all*; (iii) asks them only day by day; and (iv) asks for no more, Prov. xxx. 8; J. vi. 27. St Luke's version brings out the continuity of the gift (*Be giving day by day*); St Matthew's its immediate need (*Give to-day*). The Greek word rendered "daily" is *epiousion*, which occurs nowhere else, and of which the meaning is much disputed. But that this prayer is *primarily* a prayer for needful earthly sustenance has been rightly understood by the heart of mankind.

⁴. *our sins*] St Matthew uses the word "debts," which is implied in the following words of St Luke. "Unforgiving, unforgiven," M. xviii. 34, 35; Eph. iv. 32; Col. iii. 13. *lead us not into temptation*] God permits us to be tempted (J. xvii. 15; Rev. iii. 10), but we only yield to our temptations when we are "drawn away of our own lust and enticed" (James i. 14). But the temptations which God permits us are only *human*, not irresistible temptations, and with each temptation He makes also *the* way to escape (1 Cor. x. 13). We pray, therefore, that we may not be tried above what we are able.

but deliver us from evil] Rather, **from the Evil One**. The article, it is true, would not necessitate this translation, but it seems to be rendered probable by the analogy of similar prayers among the Jews. The last three clauses for daily bread, forgiveness, and deliverance, cover the past, present, and future.

The form of the prayer in R.V. is **Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.** See also R.V. margin.

⁵. *shall go unto him at midnight*] Orientals often travel at night to avoid the heat.

him, Friend, lend me three loaves; ⁶for a friend of mine in *his* journey is come to me, and I have nothing to set before him: ⁷and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? ⁸I say unto you, Though he will not rise and give him, because *he* is his friend, yet because of his importunity he will rise and give him as many as he needeth. ⁹And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? ¹²Or if he shall ask an egg, will he offer him a scorpion? ¹³If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

6. *I have nothing to set before him*] Even the deepest poverty was not held to excuse any lack of the primary Eastern virtue of hospitality.

7. *I cannot*] Only a modified form for "I will not."

8. *yet because of his importunity*] Literally, **shamelessness** (Vulg.), "impudence," i.e. unblushing persistence, which is not however *selfish*, but that he may do his duty towards another; comp. Is. lxii. 6. *as many as he needeth*] More than the three which he had asked for the bare supply of the want.

9. *I say unto you*] The *I* and *you* are emphatic. *Ask, and it shall be given you*] Comp. M. vii. 7—11, xxi. 22; J. xvi. 23. God's *unwillingness* to grant is never more than in semblance, and for our good (M. xv. 28; Gen. xxxii. 28).

13. *give the Holy Spirit*] St Matthew has the much more general expression "good things" (vii. 11). The Good Father will give to His children neither what is deadly, nor what is unfit for food.

Two further lessons about Prayer by Our Lord are given in ch. xviii. 1—14.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And other, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

14—26. *The Dumb Devil. Blasphemy of the Pharisees*

14. *it was dumb*] i.e., of course, the possession by the spirit caused dumbness in the man. *the people wondered*] Exorcisms, and attempted exorcisms (Acts xix. 14), were indeed common among the Jews (see on ch. ix. 49), but apparently only in the simplest cases.

15. *some of them said*] Mk. iii. 22 says "the scribes which came down from Jerusalem said." The explanation was too ingeniously wicked and cleverly plausible to come from the more unsophisticated Pharisees of Galilee. *Beelzebub*] See p. 36. The charge was the same as that in the Talmud—that Jesus wrought His miracles (which the Jews did not pretend to deny) by magic.

16. *tempting him*] i.e. wanting to try Him, to put Him to the test; comp. ch. iv. 12. *a sign from heaven*] They persuaded the people that His miracles were wrought by unhallowed arts, and that such arts would be impossible in a sign from heaven like the Pillar of Cloud, the Fire of Elijah, &c.

17. *their thoughts*] Rather, **their machinations.** *Every kingdom divided against itself...* More briefly and graphically in St Mark, "How can Satan cast out Satan?" *and a house divided against a house falleth*] R.V. mg. **and house falleth upon house.**

18. *Satan*] See p. 42.

19. *by whom do your sons cast them out?*] The "pupils of the wise" might be called the "sons of the Pharisees" just as the youths in the Prophetic schools were called "sons of the Prophets."

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong *man* armed keepeth his palace, his goods are in peace: 22 but when a stronger than he shall come upon *him*, and overcome him, he taketh *from him* all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh to *him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these *things*, a

20. *with the finger of God*] "Then the magicians said unto Pharaoh, *This is the finger of God*," Ex. viii. 19.

21. *When a strong man armed keepeth his palace*] The same metaphor is used of the Christian opposing Satan, as here of Satan opposing CHRIST, Eph. vi. 13. The world is here Satan's palace (J. xii. 31, xvi. 11) and men his possessions (2 Tim. ii. 26).

22. *a stronger than he*] CHRIST, Col. ii. 15. *his spoils*] The spoils which Satan had won from the race of man (*Bengel*).

23. *He that is not with me is against me*] Neutrality is sometimes opposition; see on ch. ix. 50.

24. *he walketh through dry places*] The unclean spirits were thought to frequent ruins and the waterless desert, Tobit viii. 3; see on ch. iv. 1. *seeking rest*] Not to be in possession of some human soul is (for them) to be in torment.

25. *swept and garnished*] The mischief and danger of the emancipated soul is that it is not occupied by a New Indweller. It has not tested the expulsive power of holy affections.

26. *seven other spirits*] Compare ch. viii. 2, 30. The number is figurative of complete wickedness and (in this case) final possession. *the last state of that man is worse than the first*] The most striking comment on the verse is furnished by Heb. vi. 4—6, x. 26—29, and especially 2 Pet. ii. 20, 21.

certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. ²⁸ But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

²⁹ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. ³⁰ For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. ³¹ The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. ³² The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

³³ No man, when he hath lighted a candle, putteth it

27—32. *The Womanly Exclamation. The Peril of Privileges abused*

27. *Blessed is the womb that bare thee*] See ch. i. 28, 48. It is a curious undesigned coincidence that (as we see from M. xii. 46) the Virgin had just arrived upon the scene.

28. *Yea rather, blessed are they that hear the word of God, and keep it*] See ch. viii. 21. Our Lord discouraged all attempt to exalt the merely human relationship or intercourse with Him, and taught that the Presence of His Spirit was to be a nearer and more blessed thing than knowledge of Him "after the flesh" (J. xiv. 16; 2 Cor. v. 16). *and keep it*] Hearing without obedience was more than valueless, M. vii. 21, xii. 50; Rom. ii. 13.

30. *a sign unto the Ninevites*] Jonah i. 17.

31. *The queen of the south*] The queen of Sheba (1 K. x. 1—13; 2 Chron. ix. 1—12). *to hear the wisdom of Solomon*] and also "to prove him with hard questions," 1 Kings x. 1.

32. *they repented at the preaching of Jonas*] Jonah iii. 5.

in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as *he* spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he

33—36. *The Inward Light*

33. Comp. ch. viii. 16. *in a secret place*] R.V. **cellar.** *under a bushel*] R.V. **under the bushel**; i.e. the one in use in the house; and similarly **the candlestick, the stand.** *that they which come in may see the light*] The comparison is the same as in M. v. 14, Mk. iv. 21; but the application in the next verse is different.

34. *therefore when thine eye is single*] The eye in this clause is the "inward eye" of conscience; the "illuminated eye of the heart," Eph. i. 17, 18. "Single," i.e. unsophisticated; in its normal condition. *when thine eye is evil*] The "evil eye" is especially one of *hate*, M. xx. 15; Rom. xii. 8; Ecclus. xiv. 8—10.

35. *that the light which is in thee be not darkness*] It becomes so when we are "wise in our own conceit" (Prov. xvi. 12), which makes us think a way right when it is the way of death (Prov. xvi. 25), and makes us call evil good, and good evil, put darkness for light, and light for darkness, Is. v. 20, 21.

36. *doth give thee light*] Ps. xviii. 28.

37—54. *The Invitation of the Pharisee and the Open Rupture*

37. *to dine with him*] The meal was not dinner, but an earlier, lighter, and more informal meal. *he went in, and sat down to meat*] The meal was merely some slight refreshment in the middle of the day, and probably Our Lord was both suffering from hunger after His long hours of teaching, and was also anxious to save time.

38. *he marvelled that he had not first washed*] Literally,

had not first washed before dinner. ³⁹And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. ⁴⁰Ye fools, did not he that made that *which is without* make that *which is within* also? ⁴¹But rather give alms of such *things* as you have; and behold, all *things* are clean unto you. ⁴²But woe unto you, Pharisees! for ye tithe mint and rue and all *manner of* herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

⁴³Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

bathed. No washing was necessary before eating a few dates or figs. At the chief meal of the day, when all dipped their hands into a common dish, it was a matter of cleanliness. The Pharisee "marvelled," because he and his party tried to enforce the Oral Law on the people as even more sacred than the Written Law. The subject of ablutions was one which caused several of these disputes with CHRIST, M. xv. 19, 20.

^{39.} *Now do ye Pharisees*] Comp. the eightfold woe in M. xxiii. Jesus denounces their frivolous scrupulosity (39), combined with gross insincerity (42), their vanity (43), and their corruption (44). See p. 7. *make clean the outside of the cup and the platter*] Mk. vii. 4. *your inward part is full of ravening and wickedness*] i.e. of greed (R.V. **extortion**), and of the depravity which causes it. A slightly different turn of expression is given in M. xxiii. 25, 26.

^{40.} *that which is within also*] See Mk. vii. 18, 19, which contains Our Lord's distinctest utterance in abrogation of the Levitic Law—"This He said...*making all meats clean.*"

^{41.} *give alms*] See ch. xii. 33, xvi. 14; M. vi. 3. Almsgiving is only mentioned as one typical form of charity.

^{42.} *ye tithe mint and rue*] Deut. xiv. 22. *pass over judgment and the love of God*] Because the love of God is best shewn by love to men, and the Pharisees were filled with immoral contempt for those whom they regarded as less learned or less attentive to scrupulosities than themselves.

^{43.} *uppermost seats*] These were places in the synagogue in a conspicuous semicircle facing the congregation, and round the bema of the reader, ch. xiv. 7-11; M. xxiii. 6. *greetings in the*

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said,

Woe unto you also, *ye* lawyers! for ye lade men *with* burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their se-

markets] In which they addressed one another by extravagant titles, and required from their followers an exaggerated reverence.

44. *hypocrites*] The first meaning of the word is "actors." See p. 7.

as graves which appear not] Any contact with sepulchres involved levitical uncleanness. Hence graves and tombs were whitewashed that none might touch them unawares. In St Matthew—several of whose particulars are differently applied—they are called "*whited sepulchres*," fair outside, polluted within. Here they are *unsuspected graves*.

45. *one of the lawyers*] See on ch. vii. 30, x. 25. This scribe thought that JESUS could not possibly mean to reflect on the honoured class who copied and expounded the Law. *reproachest*] Literally, **insultest**. There was a difference between Pharisees and lawyers; the position of the latter involved more culture and distinction. JESUS here charges them with tyrannical insincerity (46), persecuting rancour (47—51), and theological arrogance and exclusiveness (52).

46. *burdens grievous to be borne*] These burdens of the Oral Law became yearly more and more grievous, till they were enshrined in the boundless pedantry of ceremonialism which fills the Talmud. But even at this period they were an intolerable yoke (Acts xv. 10).

47. *your fathers killed them*] This is holy sarcasm. They boasted that they would *not* have done as their fathers had done to the Prophets (M. xxiii. 30), yet they rejected John, the greatest of the Prophets, and crucified the Just One, Acts vii. 51, 52.

pulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some of them they shall slay and persecute*: 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these *things* unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many *things*: 54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12 In the mean time, when there were gathered together an innumerable multitude of people, inso-

49. *the wisdom of God*] There is an allusion to 2 Chr. xxiv. 20—22 (comp. xxxvi. 14—21), but the exact passage nowhere occurs in the O.T. It is a general paraphrase of the *tenor* of several O.T. passages. *some of them they shall slay and persecute*] See on ch. vi. 23.

51. *unto the blood of Zacharias*] His murder by Joash is described in 2 Chr. xxiv. 20, 21, and also filled a large place in Jewish legends.

52. *ye have taken away the key of knowledge*] A key was the regular symbol of the function of a scribe (M. xiii. 52, xvi. 19), which was to open the meaning of the Holy Books. The crime charged against them here is their selfish exclusiveness.

53. *to urge him*] R.V. **to press upon him**, or, **set themselves against him**. It is clear from this and the following verse that the Pharisee's feast had been a base plot to entrap Jesus.

54. *to catch*] Literally, **to hunt**. They were members of a body of a sort of "commission of enquiry" which had been sent from Jerusalem for this express purpose, Mk. xii. 13.

XII. 1—12. *The Duty of Bold Sincerity and Trust in God*

1. *an innumerable multitude of people*] R.V. **the many thousands of the multitude**. It is evident that the noise of

much that *they* trode one upon another, he began to say unto his disciples first of *all*, Beware ye of the leaven of the Pharisees, which is hypocrisy. ²For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. ³Therefore whatsoever ye have spoken in darkness shall be heard in the light; and *that* which ye have spoken in the ear in closets shall be proclaimed upon the housetops. ⁴And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that *they* can do. ⁵But I will forewarn you whom you shall fear: Fear him, which after *he* hath killed hath power to cast into hell; yea, I say unto you, Fear him. ⁶Are not five sparrows sold for two farthings, and not one of them is

this disgraceful attack on Our Lord had been heard. *he began to say*] The words seem to imply a specially solemn and important discourse. *the leaven of the Pharisees*] See for comment M. xvi. 12; Mk. viii. 15.

^{2.} *For there is nothing covered, that shall not be revealed*] The line of thought is—"Hypocrisy aims at concealment; but, &c." Hypocrisy is not only sinful but *useless*. *covered...revealed*] You will be made *responsible* for any part of My teaching which you conceal or keep back.

^{3.} *whatsoever ye have spoken in darkness*] The application of the similar language in M. x. 26, Mk. iv. 22, is different. See ch. viii. 17. *in closets*] R.V. **in the inner chambers**, i.e. in closed, secret places. *upon the housetops*] i.e. in the most public places of resort, so as to be heard in the streets below.

^{4.} *my friends*] Comp. J. xv. 14, 15. The term comes the more naturally and pathetically because JESUS had just been in the thick of enemies.

^{5.} *Fear him, which after he hath killed*] Many commentators have understood this expression of the Devil, and one of the Fathers goes so far as to say that it is the only passage in the Bible in which we cannot be certain whether God or Satan is intended. There can, however, be no doubt that the reference is to God. *to cast into hell*] Rather, **into Gehenna**. See p. 46.

^{6.} *Are not five sparrows sold for two farthings*] St Matthew says "*two sparrows for one farthing*." The little birds were sold in the markets strung together, or on skewers. The varying

forgotten before God? ⁷But even the *very* hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. ⁸Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: ⁹but he that denieth me before men shall be denied before the angels of God. ¹⁰And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. ¹¹And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what *thing* ye shall answer, or what ye shall say: ¹²for the Holy Ghost shall teach you in the same hour what ye ought to say.

¹³And one of the company said unto him, Master,

expressions of St Matthew and St Luke lead us to the interesting fact that if five were bought *one was thrown in*, which still more forcibly proves how insignificant was the value of the sparrows; yet even that unvalued odd one was not "forgotten before God."

^{7.} *even the very hairs of your head*] See ch. xxi. 18; Acts xxvii. 34; and in the O. T. 1 Sam. xiv. 45; 1 K. i. 52.

^{8.} *before the angels of God*] Compare ch. ix. 26; M. x. 22.

^{10.} *it shall be forgiven him*] Thus Our Lord prayed even for His murderers. *unto him that blasphemeth against the Holy Ghost*] In M. xii. 22—32 it appears that blasphemy against the HOLY GHOST means a determined opposition to His work and denial of His influence.

^{11.} *unto the synagogues, and unto magistrates, and powers*] The "synagogues" were the small Jewish tribunals of synagogue officials in every town, which had the power of inflicting scourging for minor religious offences. "Magistrates" and "powers" would be the superior authorities, Jewish or Gentile. *take ye no thought*] R.V. **be not anxious.** *how or what thing*] i.e. about either the manner and line, or the phraseology, of your defence.

^{12.} *the Holy Ghost shall teach you*] Comp. ch. xxi. 15. A similar promise had been given to Moses, Ex. iv. 12—15. For fulfilments of the promise, see Acts vi. 8, 10 (St Stephen); 2 Tim. iv. 17 (St Paul), &c.

speak to my brother, that *he* divide the inheritance with me. ¹⁴And he said unto him, Man, who made me a judge or a divider over you? ¹⁵And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the *things* which he possesseth. ¹⁶And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸And he said, This will I do: I

13—21. *Egotism rebuked. The Rich Fool*

^{13.} *Master, speak to my brother]* This was the most foolish and unwarrantable interpellation ever made to Our Lord. The few words at once reveal to us an egotist incapable of caring for anything but his own selfishness. *that he divide the inheritance with me]* Deut. xxi. 15—17.

^{14.} *Man]* The word is sternly repressive. Comp. Rom. ii. 1. *who made me a judge]* "My kingdom is not of this world," J. xviii. 36. *or a divider]* i.e. umpire, arbitrator. There is an evident allusion to Ex. ii. 14.

^{15.} *beware of covetousness]* R.V. **keep yourselves from all covetousness**, i.e. not only beware of avarice, but also of selfish possession. Both the O. and N. T. abound with repetitions of this warning. Balaam, Achan, Gehazi are awful examples of this sin in the O. T.; Judas Iscariot, the Pharisees and Ananias in the New. See 1 Tim. vi. 10—17. *a man's life consisteth not]* i.e. a man's *true* life. His earthly, natural life is supported by what he *has*, but his higher life depends on what he *is*.

^{16.} *The ground]* Rather, **The estate**. In this parable (peculiar to St Luke) Our Lord evidently referred mentally to the story of Nabal, whose name means "Fool" or "Churl" (1 Sam. xxv.). Being "a fool" his "prosperity destroyed him." Prov. i. 32.

^{17.} *What shall I do]* "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase," Eccl. v. 10. *my fruits]* So "*my* barns," "*my* fruits and *my* goods," and "*my* soul." This touch is evidently intended and is most vividly natural. So Nabal says, "Shall I then take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers," &c., 1 Sam. xxv. 11.

will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. ¹⁹ And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. ²⁰ But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall *those things* be, which thou hast provided? ²¹ So is he that layeth up treasure for himself, and is not rich towards God.

²² And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. ²³ The life is more than meat, and the body is more than raiment.

18. *my barns*] Rather, **storehouses**. He never thought of the admonition of the Son of Sirach, "Shut up *alms* in thy storehouses," Ecclus. xxix. 12.

19. *for many years*] "Boast not thyself of to-morrow," Prov. xxvii. 1. *take thine ease, eat, drink, and be merry*] More energetically in the four words of the original, **rest, eat, drink, enjoy**.

20. *Thou fool*] Literally, **Senseless!** 1 Cor. xv. 36. *this night*] Compare the death of Nabal, 1 Sam. xxv. 36. *thy soul shall be required of thee*] Rather, **they demand thy soul of thee**. Who are "they"? Some say God (Job xxvii. 8), or His death-angels (Job xxxiii. 22). *then whose shall those things be*] Ps. xxxix. 6, xlix. 16, 17; comp. lii. 7 and Jas. iv. 13—15.

21. *is not rich towards God*] We are often taught elsewhere in Scripture in what way we can be rich toward God, M. vi. 19—21; 1 Tim. vi. 17—19; Jas. ii. 5.

22—48. *Lessons of Trustfulness* (22—32), *Almsgiving* (33, 34), and *Faithful Watchfulness* (35—48)

22. *Take no thought*] This rendering is now unfortunate, since it might be abused to encourage an immoral carelessness (1 Tim. v. 8). But in the 17th century *thought* was used for *care* (1 Sam. ix. 5). See *The Bible Word-Book*, s.v. R.V. **Be not anxious**. Ps. lv. 22; 1 Pet. v. 7.

23. *The life is more than meat, &c.*] and the spirit is more than either the body, or the natural life. *meat*] R.V. **food**. The word *meat*, as in *meat-offering*, had a wider meaning in the 17th century.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able *to do that thing which is least*, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, *that Solomon in all his glory was not arrayed like one of these*. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe you*, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these *things* do the nations of the world seek after: and your Father knoweth that ye have need of these *things*. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock;

24. *the ravens*] Perhaps there is a reference to Job xxxviii. 41; Ps. cxiv. 15.

25. *to his stature*] Some would here render the word "age" (comp. Ps. xxxix. 5); but "stature" is probably right.

27. *the lilies*] The term is perfectly general. The scarlet anemones, or the "Hulêh lilies," growing around may have given point to the lesson. (Thomson, *Land and Book*, p. 256.) *Solomon in all his glory*] 1 K. iii. 13, x. 1—29, and see for a splendid description of his progresses in the royal chariot Cant. iii. 6—11.

28. *the grass...in the field*] The common Scripture symbol for evanescence, Is. xl. 6; 1 Pet. i. 24; Jas. i. 10, 11. *is cast into the oven*] In the absence of wood this is the usual method of heating ovens in the East.

29. *neither be ye of doubtful mind*] Literally, **Do not toss about like boats in the offing**,—a metaphor for *suspense*.

30. *the nations of the world*] But you have not the same excuse that the heathen have for over-anxiety about transient needs.

32. *little flock*] The address was primarily to disciples, *v.* 1. For the metaphor, see Ps. xxiii. 1; Is. xl. 11; M. xxvi. 31;

for it is your Father's good pleasure to give you the kingdom. ³³ Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. ³⁴ For where your treasure is, there will your heart be also.

³⁵ Let your loins be girded about, and *your* lights burning; ³⁶ and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when *he* cometh and knocketh, they may open unto him immediately. ³⁷ Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ³⁸ And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. ³⁹ And this know, that if the goodman of the house had known what hour the thief would come, he

J. x. 12—16. *the kingdom*] How much more shall He give you *bread*.

^{33.} *Sell that ye have*] This command was taken very literally by the early Church, Acts ii. 44, 45. Comp. ch. xvi. 9; M. xix. 21.

^{35.} *Let your loins be girded*] Without which active service is impossible in the loose flowing dress of the East (Ex. xii. 11; 1 K. xviii. 46). Spiritually, the Christian must free himself from worldly entanglements, 1 Pet. i. 13; Eph. vi. 14. *your lights burning*] The germ of the Parable of the Ten Virgins, M. xxv. 1.

^{37.} *he shall gird himself, and make them to sit down to meat*] Doubtless some of the Apostles must have recalled these words when JESUS washed their feet.

^{38.} *come in the second watch, or come in the third watch*] It is not clear, or very important, whether St Luke here alludes to the *three* watches of the Jews and Greeks (Lam. ii. 19; Judg. vii. 19; Ex. xiv. 24) or to the *four* of the Romans (Jerome, Ep. cxl.). Our Lord always implied that He would come *suddenly* (ch. xxi. 34—36; 1 Thess. v. 2—6; Rev. iii. 3) but not necessarily *soon*. See vv. 45, 46; 2 Pet. iii. 8, 9.

^{39.} *this know...the goodman of the house*] The master of the house. It is said to be a corruption of the Saxon *gunman*, "a

would have watched, and not have suffered his house to be broken through. ⁴⁰Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

⁴¹Then Peter said unto him, Lord, speakest thou *this* parable unto us, or even to all? ⁴²And the Lord said,

Who then is *that* faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season? ⁴³Blessed is that servant, whom his lord when he cometh shall find so doing. ⁴⁴Of a truth I say unto you, that he will make him a ruler over all that he hath. ⁴⁵But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; ⁴⁶the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not ware, and will cut him in sunder, and will appoint *him* his portion with the unbelievers. ⁴⁷And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

man." *to be broken through*] Literally, **to be dug through**, the houses being often of mud.

^{41.} *Then Peter said unto him*] Peter's intercourse with his Lord seems to have been peculiarly frank and fearless, in accordance with his character.

^{42.} *Who then is that faithful and wise steward*] Our Lord did not answer the question, but taught the only lesson which was needful for the questioner. *their portion of meat in due season*] Acts xx. 28.

^{44.} *ruler over all that he hath*] See ch. xxii. 29, 30.

^{45.} *say in his heart, My lord delayeth his coming*] Eccl. viii. 11. It was not long before the temptation to use this language arose with fatal results, 2 Pet. iii. 8, 9.

^{46.} *will cut him in sunder*] This was literally a punishment prevalent among some ancient nations, 2 Sam. xii. 31; 1 Chr. xx. 3; Dan. ii. 5. Comp. Hebr. xi. 27 (the legendary martyrdom of Isaiah) and Susannah, 55, 59. *unbelievers*] R.V. **unfaithful**. See v. 42, and M. xxiv. 51.

^{47.} *shall be beaten with many stripes*] Exceptional privileges

48 But he that knew not, and did commit *things* worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom *men* have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized *with*; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 for from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son

if rejected involve exceptional guilt and punishment, ch. x. 13; Jas. iv. 17; 2 Pet. ii. 21.

48. *that knew not*] i.e. that knew not fully (Jou. iv. 11; 1 Tim. i. 13), for there is no such thing as absolute moral ignorance (Rom. i. 20, ii. 14, 15). *shall be beaten with few stripes*] A most important passage, as alone clearly stating that punishment shall be only proportional to sin.

49—53. *The Searching Effect of CHRIST'S Work*

49. *I am come to send fire on the earth*] St John had preached "He shall baptize you with the HOLY GHOST and with fire" and that "He should burn up the chaff with unquenchable fire." *what will I, if it be already kindled?*] Rather, **how I would that it had been already kindled!** (as in Eccus. xxiii. 14). For the fire is salutary as well as retributive; it warms and purifies as well as consumes.

50. *a baptism to be baptized with*] Comp. M. xx. 22. *how am I straitened*] i.e. **How heavy is the burden that rests upon me!** *till it be accomplished*] Comp. J. xix. 28, 30.

51. *Suppose ye*] as they were far too much inclined to suppose, ch. xix. 11. *that I am come to give peace on earth*] It is only in His ultimate kingdom that CHRIST will be fully the Prince of Peace, as was understood even by Simeon, ch. ii. 34, 35; see too J. ix. 39. *Nay; but rather division*] Comp. M. x. 34; J. vii. 43.

53. *The father shall be divided against the son*] The verse seems to be a distinct allusion to Mic. vii. 6, where the blame of the disunion lies wholly upon the godless.

against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how *is it that* ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what *is* right? 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that *thou* mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54—59. *The Signs of the Times, and resultant Duty*

54. *rise out of the west*] In Hebrew the same word is used for "west" and "sea." A cloud rising from the Mediterranean indicated heavy rain, 1 K. xviii. 44, 45.

55. *heat*] Rather, a **Simoom** or scorching wind, because "the south wind" in Palestine would blow from the desert.

56. *Ye hypocrites*] The insincerity consisted in the fact that though the signs of the Kingdom were equally plain they *would* not see them, and pretended not to see them. *do not discern*] R.V. **know not how to interpret.**

58. *When*] R.V. **For as.** *with thine adversary*] This is a parable. If you had wronged a man it would be obviously wise to avert the consequences of your wrongdoing before it became too late. Even so must you act towards God. *to the officer*] i.e. the jailer. "God is here shadowed forth as at once the adversary, the judge, and the officer; the first by His holiness, the second by His justice, the third by His power" (*Godet*).

59. *till thou hast paid the very last mite*] The mite is the smallest of all coins; see p. 49.

13 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. ²And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such *things*? ³I tell you, Nay: but, except ye repent, ye shall all likewise perish. ⁴Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵I tell you, Nay: but except ye repent, ye shall all likewise perish. ⁶He spake also this

XIII. 1—9. *Accidents and Judgments. The Barren Fig-tree*

1. *of the Galileans*] who regularly attended the Jewish feasts at Jerusalem, J. iv. 45. *whose blood Pilate had mingled with their sacrifices*] Probably at some Passover outbreak, on which the Roman soldiers had hurried down from Fort Antonia. Such an incident, which was peculiarly horrible to Jewish imaginations, often occurred during the turbulent administration of Pilate and the Romans; see p. 41.

2. *were sinners above all the Galileans*] The “were” is literally “became,” i.e. “stamped themselves as,” “proved themselves to be.” We trace a similar mistaken “supposition” in the question of the disciples about the blind man (J. ix. 2). *suffered*] R.V. **have suffered.**

3. *except ye repent, ye shall all likewise perish*] The first meaning of the words was doubtless prophetic. As a matter of historic fact, the Jewish nation did not repent, and myriads of them perished in the siege of Jerusalem by a doom closely analogous to that of these unhappy Galilaeans.

4. *those eighteen, upon whom the tower in Siloam fell*] It is an ingenious conjecture that the death of these workmen was connected with the notion of retribution because they were engaged in building part of the aqueduct to the Pool of Siloam, for the construction of which Pilate had seized some of the sacred Corban-money. *Siloam*] See p. 48.

5. *ye shall all likewise perish*] Here again the actual incidents of the siege of Jerusalem—the deaths of many under the falling ruins of the city—are the directest comment on Our Lord’s words which yet bear the wider significance of the warning in Rom. ii. 1—11, though no doubt the parable applies also to the individual soul.

parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷Then said he unto the dresser of his vineyard, Behold, *these* three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? ⁸And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

¹⁰And he was teaching in one of the synagogues on the sabbath. ¹¹And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. ¹²And when Jesus saw her, he called *her* to *him*, and said unto

6. *a fig tree planted in his vineyard*] The corners of vineyards were often utilised in this way, as they still are (Tristram, *Nat. Hist. Bib.* p. 352). Here the Jewish nation is compared to the fig-tree (Hos. ix. 10; Jer. xxiv. 3), as in the *acted* Parable of the Barren Fig-tree (M. xxi. 19).

7. *unto the dresser of his vineyard*] CHRIST corresponds to the vine-dresser, and JEHOVAH to the owner (Is. v. 7). *Behold, these three years*] Many suppose an allusion to the length up to this time of Our Lord's Ministry. *cut it down*] *at once*—as the tense implies (M. iii. 10; J. xv. 2). It was fulfilled in the rejection of Israel (Rom. xi. 22). *why cumbereth it the ground?*] Rather, **why doth it also sterilise the ground?** i.e. it is *not only* useless, but positively mischievous by preventing other growth.

8. *Lord*] Rather, **Sir**, as far as the parable is concerned. *this year also*] 2 Pet. iii. 9. In "this year also" it is better to see generally the respite of forty years between the Crucifixion and the destruction of Jerusalem, than merely the yet remaining period of Our Lord's Ministry.

10—17. *The Sabbatical Hypocrite and the Suffering Woman*

10. *in one of the synagogues*] The mention of synagogue-teaching becomes much rarer at this later stage of CHRIST'S Ministry.

11. *a spirit of infirmity*] Her curvature is thus directly attributed to Satanic agency. Comp. Job ii. 6, 7; Acts x. 38.

her, Woman, thou art loosed from thy infirmity. ¹³ And he laid *his* hands on her: and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which *men* ought to work: in them therefore come and be healed, and not on the sabbath day. ¹⁵ The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? ¹⁶ And ought not this *woman*, being a daughter of Abraham, whom Satan hath bound, lo *these* eighteen years, be loosed from this bond on the sabbath day? ¹⁷ And when he had said these *things*, all his adversaries were ashamed: and all the people rejoiced for all the glorious *things* that were done by him.

¹⁸ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? ¹⁹ It is like a grain of mustard seed, which a man took, and cast into

14. *ruler of the synagogue*] See ch. viii. 41. *with indignation*] The same strong word—implying a *personal* resentment—is used in M. xx. 24, xxvi. 8. *on the sabbath day*] See on ch. vi. 11. *in which men ought to work*] See Ex. xx. 9.

15. *Thou hypocrite*] R.V. **Ye hypocrites.** Others had supported the ruler's attack.

The former of these two similar parables seems to describe the *outward* growth of the visible Church in the world, the latter the *inward* process in men's hearts.

16. *ought not*] Our Saviour gives him back his own word "*ought*";—but the man's *ought* had been one of ceremonial obligation, and the *ought* of JESUS was founded on the divine necessity of love. *being a daughter of Abraham*] See ch. iii. 8. *whom Satan hath bound*] Compare 2 Cor. xii. 7. *be loosed*] R.V. **to have been loosed.**

17. *were ashamed*] R.V. **put to shame.**

18—21. *The Mustard Seed and the Leaven*

18. *the kingdom of God*] i.e. the manner in which God asserts His power and develops His rule in the world. The parables in M. xiii. have a similar preface.

his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. ²⁰ And again he said, Whereunto shall I liken the kingdom of God? ²¹ It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

²² And he went through the cities and villages, teaching, and journeying towards Jerusalem. ²³ Then said one unto him, Lord, are there few that be saved? And he said unto them, ²⁴ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter

19. *waxed a great tree*] The points of comparison are the sudden, secret growth, and the immense development of the Kingdom of God. The mustard seed was colloquially spoken of by the Jews as "the smallest of all seeds," and it grew into a herbaceous plant, as tall as a horse and his rider (Thomson, *Land and Book*). *the fowls of the air lodged in the branches of it*] Finches, and other small birds, throng the mustard beds to live on the seed (Tristram, *Nat. Hist. Bib.* p. 473).

21. *It is like leaven*] Except in this parable, *leaven* in Scripture (being connected with corruption and fermentation) is used as the type of sin. See ch. xii. 1; Ex. xii. 1, 15—20; 1 Cor. v. 6—8; Gal. v. 9. Here, however, the only point considered is its rapid, and unseen, and effectual working. *till the whole was leavened*] The whole heart of each man (2 Cor. x. 5), and the whole world (ch. xxiv. 47).

22—30. Few to be saved

22. *he went through the cities and villages*] Some see in this the starting-point of a separate journey.

23. *are there few that be saved?*] The question may naturally have arisen from the last teachings respecting the small beginnings of the Kingdom of God. To all idle attempts to define the certainties of the future; Our Lord says, Consider the question with reference to *yourself*, not with reference to *others*. *that be saved*] Literally, **who are being saved**, i.e. *who are in the way of salvation*. The same tense occurs in Acts ii. 47, and is the opposite to "*those that are perishing*" (1 Cor. i. 18; 2 Cor. ii. 15). On the meaning of *salvation* see p. 8.

24. *Strive*] The word implies the strong efforts of a contest; see 1 Tim. vi. 12. *at the strait gate*] R.V. **by the narrow door**.

in, and shall not be able. ²⁵When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: ²⁶then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. ²⁷But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity. ²⁸There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. ²⁹And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. ³⁰And behold, there

will seek to enter in, and shall not be able. Because they only seek, and do not strive; they wish for heaven, but will not abandon earth. Sometimes also because they seek too late (Prov. i. 28, 29; Is. i. 15; J. vii. 34; Heb. xii. 17), but mainly because they seek to enter through other ways by which there is no entrance, since CHRIST is the only door (J. x. 7, xiv. 6).

^{25.} *to stand without, and to knock at the door*] Comp. M. xxv. 10. *Lord, Lord, open unto us*] Comp. M. vii. 22, 23.

^{26.} *then shall ye begin to say*] All excuse shall be cut short at once; comp. ch. iii. 8. *thou hast taught in our streets*] Our Lord discouraged all notions of any privilege derived from fleshly privileges, or even proximity to Himself. Comp. Rom. ii. 17—20.

^{27.} *I know you not...depart from me, all ye workers of iniquity*] Comp. 2 Tim. ii. 19.

^{28.} *weeping and gnashing of teeth*] The signs respectively of anguish and of rage (Acts vii. 54).

^{29.} *they shall come from the east, and from the west*] There is an obvious reference to Is. xlix. 12, xlv. 6. Nothing more furiously excited the envy of the Jews than the free admission of the Gentiles to those privileges of the Kingdom of Heaven (Eph. iii. 6) which they rejected. See Rom. xi. 1—36; Acts xiii. 44—52. *shall sit down*] Rather, **shall recline at banquet**, ch. xi. 37, xiv. 8, &c.; Mk. vi. 39.

^{30.} *And behold*] The phrase sometimes implies “strange as you may think it.” It occurs 23 times in St Matthew, 16 in

are last which shall be first, and there are first which shall be last.

³¹The same day there came certain of the Pharisees, saying unto him, Get *thee* out, and depart hence: for Herod will kill thee. ³²And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. ³³Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. ³⁴O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather

St Luke; but not in St Mark. *there are last which shall be first*] Our Lord used this proverbial expression more than once. See M. xix. 30, xx. 16^o; comp. M. xxi. 31 and Rom. ix. 30.

31—35. A Message to Herod Antipas

31. *Get thee out, and depart hence*] These Pharisees were as eager as the Gadarenes to get rid of JESUS. *will kill thee*] R.V. **would fain kill thee**. The assertion was probably quite untrue.

32. *that fox*] Rather, **this she-fox**, as though CHRIST saw him actually present. This is the only word of unmitigated contempt (as distinguished from rebuke and scorn) recorded among the utterances of CHRIST, and it was more than justified by the mingled tyranny and timidity, insolence and baseness of Herod Antipas; see p. 37. *to day and to morrow*] It is probable that these expressions are general (as in Hos. vi. 2). *the third day I shall be perfected*] Perhaps, "*I complete my work*" by one crowning miracle (J. xi. 40—44).

33. *I must walk*] R.V. **I must go on my way**; the same word as in v. 31, "*depart*." *it cannot be*] i.e. there is a moral unfitness in the murder of a Prophet anywhere but in Jerusalem.

34. *O Jerusalem, Jerusalem*] The words were perhaps spoken again in the Great Denunciation of the Tuesday in Holy Week, M. xxiii. 37. *which killest the prophets*] Is. i. 21. See ch. xi. 47, xx. 14; M. xxiii. 34; 2 Esdr. i. 32. *how often*] This, like other passages in the Synoptists, *implies* more frequent visits to Jerusalem than they actually record. *as a hen doth gather*

her brood under *her* wings, and ye would not? ³⁵ Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. ² And behold, there was a certain man before him, which had the

her brood under her wings] A metaphor still more tender and appealing than that of the eagle, Deut. xxxii. 11, 12. *ye would not*] In contrast with the "*would I*" of v. 34; it indicates "the sad privilege which man possesses of resisting the most serious influences of grace."

35. *Ye shall not see me*] "Their senses are still blinded. The veil of Tradition that hangs over their eyes is twice as heavy as the veil of Moses." *until the time come when ye shall say*] Here, as in so many other stern passages of Scripture, in the Valley of Achor is opened a door of Hope, for the phrase implies "till the time comes, as come it will" (Zech. xii.; Rom. xi.).

XIV. 1—24. Various Discourses of JESUS at a Banquet

1—6. Sabbath healing of a Man with the Dropsy

1. *of one of the chief Pharisees*] R.V. of one of the rulers of the Pharisees. There were no grades of distinction between Pharisees *as such*. But the expression would be popularly used of a Pharisee who was an eminent Rabbi. *to eat bread on the sabbath day*] See on ch. vi. 11. Sabbath entertainments of a luxurious and joyous character were the rule among the Jews, and were even regarded as a religious duty. All the food was, however, cooked on the previous day (Ex. xvi. 23). *that they watched him*] The invitation in fact even more than those in ch. vii. 36, xi. 37 was a mere plot;—part of that elaborate espionage, and malignant heresy-hunting (ch. xi. 53, 54, xx. 20; Mk. xii. 13), which is the mark of a decadent religion, and which the Pharisees performed with exemplary diligence.

2. *And behold, there was a certain man before him, which had the dropsy*] One element which kindled Our Lord's indignation against the Pharisees for these crafty schemes was the way in which they made a mere tool of human misery and human shame.

dropsy. ³And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? ⁴And they held their peace. And he took *him*, and healed him, and let *him* go; ⁵and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? ⁶And they could not answer him again to these *things*.

⁷And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, ⁸When thou art bidden of

3. *answering spake unto the lawyers and Pharisees*] He took the initiative, and answered their unspoken thoughts. *Is it lawful to heal on the sabbath day?*] This perfectly simple and transparent question at once defeated their views. If they said "It is not lawful" they exposed themselves before the people to those varied and overwhelming refutations which they had already undergone (see on ch. xiii. 14). If they said "It is lawful" then *cecidit quaestio*, and their plot had come to nothing.

4. *they held their peace*] It was the silence of a splenetic pride and obstinacy which while *secretly* convinced determined to remain unconvinced.

5. *an ass or an ox*] Many ancient MSS. read "a *son* or an ox." A child might fall into a well. *straightway pull him out*] And why would they do this? because they had been taught, and in their better mind distinctly felt, that mercy was above the ceremonial law; see Deut. xxii. 4. Even this precept the Rabbis had perverted, giving for the motive not mercy, but care for the goods of an Israelite.

6. *they could not answer him again to these things*] A fact which never makes any difference to the convictions of ignorant hatred and superstitious narrowness.

7—11. *Humility; a Lesson for the Guests*

7. *he put forth a parable*] See p. 25. *to those which were bidden*] To the invited guests, as distinguished from the onlookers. *they chose out*] Rather, **they were picking out for themselves**. The selfish struggle for precedence as they were taking their places—a small ambition so universal that it even affected the Apostles (Mk. ix. 34)—gave Him the opportunity for a lesson of Humility. *rooms*] R.V. **seats**.

any *man* to a wedding, sit not down in the highest room; lest a more honourable *man* than thou be bidden of him; ⁹and he that bade thee and him come and say to thee, Give this *man* place; and thou begin with shame to take the lowest room. ¹⁰But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. ¹¹For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

¹²Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be

9. *thou begin with shame to take the lowest room*] If, by the time that the guests are seated, it be found that someone has thrust himself into too high a position for his rank, when he is removed he will find all the other good places occupied. There is an obvious reference to Prov. xxv. 6, 7.

10. *then shalt thou have worship*] R.V. **glory**. It need, however, hardly be said that nothing is farther from Our Lord's intentions than to teach mere calculating worldly politeness. From the simple facts of life He teaches that

"Humble we must be if to heaven we go;

High is the roof there, but the door is low."

11. *whosoever exalteth himself shall be abased*] R.V. **humbled**. See on ch. i. 52, xiii. 30, and M. xviii. 4. A similar lesson is prominent in the Book of Proverbs (xv. 33, xvi. 18, 19, xxix. 23), and is strongly enforced by St Peter (1 Pet. v. 5), St Paul (Phil. ii. 3), and St James (iv. 6, 10).

12—14. *Whom to invite; a Lesson for the Host*

12. *call not thy friends, nor thy brethren*] The "*not*" means, as often elsewhere in Scripture, "*not only...but also*," or "*not so much...as*," as in Prov. viii. 10; J. vi. 27; 1 Cor. i. 17, xv. 10; 1 Tim. ii. 9, &c. In other words, "*not*" sometimes denies "*not absolutely* (as at Gal. v. 21) but conditionally and comparatively (1 Cor. i. 17)." Comp. M. ix. 13; Jer. vii. 22; Joel ii. 13; Heb. viii. 11.

made thee. ¹³But when thou makest a feast, call the poor, the maimed, the lame, the blind: ¹⁴and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

¹⁵And when one of them that sat at meat with *him* heard these *things*, he said unto him, Blessed is *he* that shall eat bread in the kingdom of God. ¹⁶Then said he unto him, A certain man made a great supper, and bade many: ¹⁷and sent his servant at supper time to say to them that were bidden, Come; for all *things* are now ready. ¹⁸And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰And another said, I have married a wife, and therefore I cannot come. ²¹So that servant

13. *call the poor*] Comp. M. xxv. 35.

14. *at the resurrection of the just*] The same duty is enforced with the same motive by St Paul, 1 Tim. vi. 17—19.

15—24. *The Refused Banquet; a Lesson to a Guest*

15. *when one of them that sat at meat with him heard these things*] He may have wanted to diminish the force of the rebukes implied in the previous lessons by a vapid general remark. *shall eat bread in the kingdom of God*] Comp. Rev. xix. 9.

16. *and bade many*] The breadth and ultimate universality of the Gospel message.

17. *sent his servant at supper time*] This is still a custom in the East, Prov. ix. 1—5; Thomson, *Land and Book*, i. ch. ix. The message of the servant corresponds to the ministry of John the Baptist and of Jesus Himself. *Come; for all things are now ready*] ch. x. 9; M. iii. 1, 2.

18. *to make excuse*] **to beg off.** *have me excused*] The very form of the expression involves the consciousness that his plea of necessity was *merely* an excuse.

19. *I go to prove them*] The second has not even the decency to plead any necessity.

20. *I cannot come*] He relies doubtless on the principle of the

came, and shewed his lord these *things*. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

exemption from war, granted to newly-married bridegrooms in Deut. xxiv. 5.

21. *Then the master of the house being angry]*

“God, when He’s angry here with any one,

His wrath is free from perturbation;

And when we think His looks are sour and grim

The alteration is in us, not Him.” HERRICK.

the streets and lanes of the city] This corresponds to the call of the publicans, sinners, and harlots—the lost sheep of the house of Israel, ch. iv. 18; Mk. xii. 37; M. xxi. 32; James ii. 5.

22. *and yet there is room]* “Grace, no less than Nature, abhors a vacuum” (Bengel).

23. *into the highways and hedges]* i.e. *outside* the city; intimating the ultimate call of the Gentiles.

compel] R.V. **constrain**. By such moral suasion as that described in 2 Tim. iv. 2. Perhaps it is diffidence, rather than indifference, that needs to be overcome (*Trench*).

24. *For I say unto you]* Since the “*you*” is plural, this verse is probably the language of Our Lord, indirectly assuming that His hearers would see the bearing of this parable. *none of those*

men which were bidden shall taste of my supper] It must be remembered that JESUS had now been distinctly and deliberately rejected at Nazareth (ch. iv. 29) and the places in Galilee where He chiefly taught (ch. x. 13), as He was finally in Jerusalem.

The subject of this parable is God’s *invitation* of men to His bounties, and its *rejection*. Notice the persistent graciousness of the invitation, extended to a widening circle, as the nearer guests proved faithless. The motives of the rejection should be observed. Pride in a new possession, the call of business, engrossment in earthly ties, make the heart indifferent to the Divine offer; comp. ch. viii. 14. The following passage, *vv.* 25—35, is the Christian

²⁵And there went great multitudes with him: and he turned, and said unto them, ²⁶If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. ²⁷And whosoever doth not bear his cross, and come after me, cannot be my disciple. ²⁸For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? ²⁹Lest haply, after he hath laid the foundation, and is not able to

answer to such seductions: the ruling aim of life must be not pleasure but to follow CHRIST.

It must be remembered that the parables are a dramatic representation of the great issues which were being decided at the moment, as well as in the future. The Pharisees present were actually rejecting the invitation delivered through CHRIST; the publicans and sinners were being invited in their stead (ch. xv. 1) and soon the Gospel was to be preached in the highways and hedges (M. xxviii. 19; Acts xiii. 46). See the full discussion of the exclusion and final restoration of Israel in Rom. ix.—xi.

25—35. *Counting the Cost*

²⁵. *And there went great multitudes with him*] This is evidently a scene of the journey.

²⁶. *and hate not his father, and mother*] It is not so much the true explanation to say that *hate* here means *love less* (Gen. xxix. 31; Mal. i. 2, 3), as to say that when our nearest and dearest relationships prove to be positive obstacles in coming to CHRIST, then all natural affections must be flung aside; comp. Deut. xiii. 6—9, xxi. 19—21, xxxiii. 8, 9. A reference to M. x. 37 will shew that *hate* means *hate by comparison*.

yea, and his own life also] Comp. ch. ix. 24. This further explains the meaning of the word *hate*. The "soul" or "animal life" is the seat of the passions and temptations which naturally alienate the spirit from CHRIST. These must be hated, mortified, crucified if they cannot be controlled; and life itself must be cheerfully sacrificed, Rev. xii. 11; Acts xx. 24.

²⁷. *doth not bear his cross*] See on ch. ix. 23.

²⁸. *intending to build a tower*] This and the next similitude are meant, like the previous teachings, to warn the expectant multitudes that to follow CHRIST in the true sense might be a far more serious matter than they imagined.

finish *it*, all that behold *it* begin to mock him, ³⁰saying, This man began to build, and was not able to finish. ³¹Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? ³²Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. ³³So likewise, whosoever *he be* of you that forsaketh not all that he hath, he cannot be my disciple. ³⁴Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? ³⁵It is neither fit for the land, nor yet for the dunghill; *but men* cast it out. He that hath ears to hear, let him hear.

15 Then drew near unto him all the publicans and sinners for to hear him. ²And the Pharisees and scribes murmured, saying, This *man* receiveth sinners,

29. *all that behold it begin to mock him*] Very possibly this might have actually happened in some well-known instance.

31. *what king, going to make war against another king*] There may be an historical allusion here to the disturbed relations between Herod Antipas and his injured father-in-law Aretas, king of Arabia, which (after this time) ended in the total defeat of the former (Jos. Antt. xviii. 5, § 3).

32. *desireth conditions of peace*] This is sufficient to overthrow the interpretation which sees Man and Satan in the warring kings. The general lesson is—Do not undertake what you have neither the strength nor will to achieve, nor that in which you are not prepared, if need be, to sacrifice life itself.

33. *forsaketh not all that he hath*] i.e. every affection, gift or possession that interferes with true discipleship. We must be ready "to count all things but loss for CHRIST" (Phil. iii. 7, 8).

35. *men cast it out*] There is nothing stronger than salt which can restore to it its lost pungency. Hence, if it have been spoilt by rain or exposure, it is only fit to be used for paths. The main lesson of these three similitudes is expressed with its full force in Heb. vi. 4—12, x. 26—39.

XV. *Parables for Publicans and Sinners. The Love and Free Forgiveness of God.*

1—7. *The Lost Sheep*

1. *Then drew near unto him*] On the publicans, see p. 6 and

and eateth with them. ³ And he spake this parable unto them, saying, ⁴ What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? ⁵ And when he hath found it, he layeth it on his shoulders, rejoicing. ⁶ And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. ⁷ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

⁸ Either what woman having ten pieces of silver, if

comp. ch. iii. 12, v. 27. "*The sinners*" mean in general the degraded and outcast classes.

2. *and eateth with them*] Even their touch was regarded as unclean by the Pharisees. Contrast this company with that at the supper in ch. xiv.

3. *he spake this parable*] Comp. M. xviii. 12—14.

In these three parables we have pictures of the *bewildered* sinner (3—7); the *unconscious* sinner (8—10); the *voluntary* sinner (11—32).

4. *an hundred sheep*] And yet out of this large flock the good shepherd grieves for one which strays. *in the wilderness*] The sheep are left of course under minor shepherds, not uncared for. *until he find it*] Strange that utterances so gracious as this should often be utterly passed over, when so many darker details are so rigidly pressed!

5. *he layeth it on his shoulders, rejoicing*] All anger against the folly of the wanderer is swallowed up in love and joy at its recovery; comp. 1 Pet. ii. 24.

6. *Rejoice with me*] Heb. xii. 2; comp. Is. liii. 11.

7. *I say unto you*] *I—*who know; comp. J. i. 51. *in heaven*] See v. 10; M. xviii. 13. *just persons which need no repentance*] Comp. v. 29 and ch. v. 32. The "Pharisees and scribes" in an external sense were "just persons." They *did need* repentance (*carebant*), but did not *want* it (*non egebant*). It was a fixed notion of the Jews that God had "*not appointed repentance to the just, and to Abraham, and Isaac, and Jacob, which have not sinned against thee*" (Prayer of Manasses).

8—10. *The Lost Piece of Silver*

This parable is peculiar to St Luke.

8. *having ten pieces of silver*] Ten drachmas. See p. 49.

she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? ⁹And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. ¹⁰Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

¹¹And he said, A certain man had two sons: ¹²and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. ¹³And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with

These small silver coins were worn by women as a sort of ornamental fringe round the forehead (the *semedi*). [*light a candle, and sweep the house, and seek diligently*] We should notice the thorough and deliberate method of the search.

9. [*friends...*] Lit. **female friends....** [*I have found the piece which I had lost*] She does not say "*my piece*." If the woman be intended to represent the Church, the loss of the "piece" entrusted to her may be in part, at least, her own fault.

10. [*joy in the presence of the angels of God*] The same as the "joy in heaven" of *v.* 7; the Te Deums of heaven over the victories of grace. [*over one sinner that repenteth*] Comp. Ezek. xviii. 23.

11—32. The Son Lost and Found

11. [*had two sons*] This divine parable is peculiar to St Luke, and would alone have added inestimable value to his Gospel.

12. [*the portion of goods that falleth to me*] This would be one-third (Deut. xxi. 17). Here we have the history of a sinful soul. Its sin (12, 13); its misery (14—16); its penitence (17—20); its forgiveness (20—24).

13. [*not many days after*] This shadows forth the *rapidity* of degeneracy. [*took his journey into a far country*] The Gentiles soon became "afar off" from God (Acts ii. 39; Eph. ii. 17). So too the individual soul, in its temptations and its guiltiness, ever tries in vain to *escape* from God (Ps. cxxxix. 7—10) into the "far country" of sin, which involves *forgetfulness* of Him. Jerome, Ep. cxlvi. Thus the younger son becomes "lord of himself, that heritage of woe." [*with riotous living*] The individual fact

riotous living. ¹⁴And when he had spent all, there arose a mighty famine in that land; and he began to be in want. ¹⁵And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. ¹⁶And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. ¹⁷And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? ¹⁸I will

needs, alas! no illustration. One phrase—two words—is enough. Our loving Saviour does not dwell upon, or darken the details of, our sinfulness.

^{14.} *there arose a mighty famine in that land*] God has “given him his heart's desire and sent leanness withal into his soul.” *he began to be in want*] The whole heathen world at this time was saying, “Who will shew us any good?” Weariness, despair, and suicide were wide-spread. Individually this is the retributive anguish of those who have wasted the gifts of life.

^{15.} *joined himself to a citizen of that country*] We observe that in this far-off land, the Prodigal, with all his banquets and his lavishness, has not gained a single friend. Sin never forms a real bond of pity and sympathy. The cry of tempters and accomplices ever is, “What is that to us? see thou to that.” *he sent him*] “Freedom” from righteousness is slavery to sin. *to feed swine*] The intensity of this climax could only be duly felt by Jews.

^{16.} *the husks that the swine did eat*] Literally, **the carob-pods of which the swine were eating**. The word rendered “husks” means “little horns,” i.e. the long, coarse, sweetish, bean-shaped pods of the carob-tree, which were only used by the poorest of the population. *and no man gave unto him*] Satan has no desire for, and no interest in, even the smallest alleviation of the anguish and degradation of his victims. Even the vile earthly gifts, and base sensual pleasures, are withheld or become impossible.

^{17.} *And when he came to himself*] His previous state was that of his false self—a brief delusion and madness—“the old man with his affections and lusts.” Now he was once more beginning to be “in his right mind”; comp. Eccl. ix. 3. *How many hired servants of my father's*] The hired servants correspond to any beings who stand in a lower or more distant relation to God, yet for whom His love provides.

^{18.} *I will arise and go to my father*] The youth in the

arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, ¹⁹and am no more worthy to be called thy son: make me as one of thy hired *servants*. ²⁰And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. ²¹And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. ²²But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: ²³and bring hither

parable had loved his father, and would not doubt about his father's love; and in the region which the parable shadows forth, the mercy of God to the returning penitent has always been abundantly promised. See Is. lv. 7; Jer. iii. 12; Hos. xiv. 1, 2, &c.; and throughout the whole New Testament. *Father, I have sinned*] "Repentance is the younger brother of innocence itself" (Fuller, *Holy War*).

20. *And he arose, and came to his father*] A mere flash of remorse is not enough; a journey must be taken: the back must be at once and finally turned on the far land; and all the shame of abandoned duties and forsaken friends be faced. *But when he was yet a great way off*] Eph. ii. 13. *had compassion, and ran, and fell on his neck*] On this full, frank, absolute forgiveness, see Ps. cxiii. 8—10, 12. On the tender Fatherly love of God, see Is. xlix. 15; M. vii. 11. &c. *and kissed him*] Literally, **kissed him warmly or closely**. Comp. Gen. xxxiii. 4.

21. *And the son said unto him, Father, I have sinned*] Like a true penitent he grieves not for what he has *lost*, but for what he has *done*, Ps. xxxii. 5. [The Prodigal's penitence is not mere remorse or sorrow for punishment. *sinned against heaven*] This includes and surpasses all the other guilt, Ps. li. 4.

22. *But the father said to his servants*] It is as though he had purposely cut short the humble self-reproaching words of shame; comp. Is. lxxv. 24. *the best robe*] Is. lxi. 10; Rev. iii. 18. Compare the remarkable scene in Zech. iii. 1—10. *shoes on his feet*] Another sign that he is to be regarded as a son, and not as a mere sandalled or unsandalled slave (see on ch. x. 4). The one dominant meaning of the parable is, that God loved us even

the fatted calf, and kill it; and let us eat, and be merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these *things* meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him *safe and sound*. 28 And he was angry, and would not go in: therefore came his father out and intreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make

while we were dead in sins, Eph. ii. 1, 5. *kill it*] Rather, **sacrifice it** (comp. Herod. i. 118, where there is a sacrifice and supper for a son's safety).

24. *was dead, and is alive again*] The metaphor of "death" to express the condition of impenitent sin is universal in the Bible, Rev. iii. 1; Eph. ii. 1, v. 14; Rom. vi. 13. *was lost*] This poor youth had been in the exact Roman sense *perditus*—a "lost," an "abandoned" character.

28. *he was angry*] The feelings of the Jews towards the Gentiles (1 Thess. ii. 14—16) when they were embracing the offers of the Gospel (Acts xiii. 45), and the feelings of the Pharisees towards Our Lord, when He ate with publicans and sinners, are the earliest historical illustrations of this phase of the parable. *therefore came his father out and intreated him*] Comp. ch. xiii. 34; see Acts xvii. 5, 13, xxii. 21, xxviii. 27. The yearning chapters addressed to the obstinacy of Israel by St Paul (Rom. x., xi.) furnish another illustration of this picture.

29. *do I serve thee*] Rather, **I am thy slave**. The slave is ever dissatisfied; and this son worked in the spirit of a "hired-servant." *neither transgressed I at any time thy commandment*] This is the very spirit of the Pharisee and the Rabbi, ch. xviii. 11, 12. Such self-satisfaction can only spring from an ignorance of the breadth and spirituality of God's commandments. Observe that while the younger son confesses with no excuse, the elder son boasts with no confession. *thou never gavest me a kid*] The

merry with my friends: ³⁰but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. ³¹And he said unto him, Son, thou art ever with me, and all that I have is thine. ³²It was meet that *we* should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

reward of a life near his father's presence, and in the safety of the old home, was nothing to him.

30. *this thy son...which hath devoured thy living with harlots*] Every syllable breathes rancour. He disowns all brotherhood: "thy son," not "my brother"; says "came," not "returned"; tries to wake his father's anger by saying "*thy* living"; and malignantly represents the conduct of his erring brother in the blackest light.

31. *Son*] Lit. **Child.** A touch of reproachful tenderness.

32. *It was meet that we should make merry, and be glad*] Comp. Acts xi. 18. It would be impossible to mark more emphatically God's displeasure at the narrow, exclusive, denunciatory spirit which would claim for ourselves only, or our party, or our Church, a monopoly of heaven. *this thy brother*] For he *is* thy brother, and I thy father, though thou wouldest refuse this name to him, and didst not address that title to me.

"The three parables of *The Lost Sheep*, *The Lost Piece of Money*, and *The Prodigal Son*, must be considered together as one great lesson, setting forth the same great truth from different sides. The great truth is God's mercy in saving the lost. This is set forth in the first two parables from the side of God's sovereign grace; in the last it is set forth from the side of man's free-will. In the former God seeks the lost; in the latter the lost seeks God. In the former God's work alone is displayed; in the latter man's. And yet it is really all one: for we may say on the one hand that the wandering sheep is not brought home against its own will, and on the other hand that the Prodigal would never have arisen and returned, had not God's grace sought him out, and given him, first the will, and then the power to do so." (*Bishop Walsham How, in S.P.C.K. Commentary.*) For this emphasis on this side of the work of grace in one parable and that in another comp. p. 25, *Interpretation of Parables.*

16 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. ²And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. ³Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. ⁴I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? ⁶And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. ⁷Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. ⁸And the lord commended the unjust

XVI. 1—13. *The Unrighteous Steward*

1. *a certain rich man, which had a steward*] The rich man and the steward are both men of the world. It is only in one general aspect that they correspond to God and to ourselves as His stewards (Tit. i. 7) who are "required to be faithful" (1 Cor. iv. 1—5).

4. *I am resolved what to do*] The original graphically represents the sudden flash of discovery, "I have it! I know now what to do." *into their houses*] Literally, **into their own houses**. I will confer on them such a boon that they will not leave me houseless. So at death, when we have to render the account of our stewardship to God, we cannot take with us one grain of earthly riches.

5. *So he called every one of his lord's debtors unto him*] In the East rents are paid in kind.

6. *write fifty*] Since Hebrew numerals were *letters*, and since Hebrew letters differed very slightly from each other, a very slight forgery would represent a large difference.

steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. ⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. ¹⁰ He that is faithful in *that which is least* is faithful also in much; and he that is unjust in the least is unjust also in much. ¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? ¹² And if ye have not been faithful in that which is another *man's*, who

8. *the Lord commended the unjust steward, because he had done wisely*] R.V. **the unrighteous steward.** The lord is of course only the landlord of the parable. The word does not mean "wisely" (a word which is used in a higher sense), but *prudently*. Similarly we should use skill and prudence in regard to our moral and spiritual life. *in their generation wiser than the children of light*] Rather, **the sons of this age are more prudent than the sons of the light as regards their own generation**; i.e. they make better use of their earthly opportunities for their own lifetime than the sons of the light (J. xii. 36; Eph. v. 8; 1 Thess. v. 5) do of their opportunities for eternity.

9. *of the mammon*] R.V. **by means of the mammon.** Mammon simply means wealth. *of unrighteousness*] Perhaps, *which is often so unrighteously employed*; see below. *when ye fail*] R.V. **when it shall fail**, which the *true riches* never do (ch. xii. 33). *they may receive you*] The "*they*" are either the poor who have been made friends by the right use of wealth; or the word is impersonal, as in ch. xii. 11, 20, xxiii. 31. The latter sense seems to be the best. *into everlasting habitations*] Rather, **into the eternal tents** (J. xiv. 2).

10. *faithful in that which is least*] Comp. ch. xix. 17. The most which we can have in this world is "least" compared to the smallest gift of heaven.

11. *the true riches*] Literally, **that which is true**, i.e. real and not evanescent. Earthly riches are neither true nor ours.

12. *that which is another man's*] The lesson of the verse is that nothing which we possess on earth is our own; it is entrusted to us for temporary use (1 Chron. xxix. 14), which shall be rewarded by real and eternal possessions (1 Pet. i. 4).

shall give you that which is your own? ¹³ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

¹⁴ And the Pharisees also, who were covetous, heard all these *things*: and they derided him. ¹⁵ And he said unto them, Ye are *they* which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men is abomination in the sight of God. ¹⁶ The law and the prophets *were* until John: since that time the kingdom of God is preached, and

13. *No servant can serve two masters*] There is danger that mammon, money, may become our master, not our instrument.

The Parable of the Unrighteous Steward is shewn by Our Lord's comment upon it to be a lesson upon *the prudent use of worldly wealth*. This wealth is *entrusted* to men by God, not their absolute property (v. 12). It is to be *faithfully administered* by them as stewards for Another (vv. 10, 11). Nor is it *the truest wealth*; that is greater and future (vv. 10, 11). It is *unrighteous mammon*, i.e. wealth often fraudulently treated as their own property by fraudulent stewards of it (note the correlative phrases *unrighteous steward*, *unrighteous mammon* in vv. 8, 9, 11). Yet if men discharge their stewardship prudently, this worldly wealth may win them friends who will assist them in the eternal issue. It behoves us therefore to be faithful and *prudent* in our use of the wealth confided to us (*wisely* in v. 8), to remember that we are but stewards, and to keep the future in view; not to be the *slaves* of money, but to be *servants of God* throughout (v. 13).

14—18. *Warning to the Pharisees*

The warnings against a worldly use of earthly goods annoy the Pharisees, whose characteristic vices are thus reproved. We are not however elsewhere told (e.g. in M. xxiii.) that avarice was a common fault of the Pharisees.

14. *who were covetous*] R.V. **lovers of money**; comp. v. 13. *they derided him*] R.V. **scoffed at him**; comp. ch. xxiii. 35.

15. *Ye are they which justify yourselves before men*] ch. vii. 39, xv. 29; M. xxiii. 25, &c. *God knoweth your hearts*] Hence God is called "a heart-knower" in Acts xv. 8.

16. *The law and the prophets were until John*] This is one of Our Lord's clearest intimations that the age of the Law and the Prophets was now merging into a new dispensation. *the king-*

every man presseth into it. ¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fail. ¹⁸ Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

¹⁹ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: ²⁰ and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, ²¹ and desiring to be fed with the crumbs which fell from the rich

dom of God] R.V. **the gospel of the kingdom of God.** *presseth*] R.V. **entereth violently.** The religious aristocracy has given way to a Kingdom of God which is for the crowd with all its rough eagerness. Yet the Law itself will remain as a declaration of abiding principles. The allusion is to the eagerness with which the message of the Kingdom was accepted by the publicans and the people generally, ch. xv. 1; John xii. 19.

^{17.} *than one tittle of the law*] The tip or horn of a letter, such as that which distinguishes 2 from 3. *to fail*] R.V. **to fall.** See M. v. 18. The Law did not fall to the ground; its abrogation was only its absolute fulfilment in all its eternal principles. The best comment on the verse is M. v. 27—48.

^{18.} *Whosoever putteth away his wife*] An instance of the permanence of the commandment of the Law.

19—31. *Dives and Lazarus*

^{19.} *There was a certain rich man*] He is left nameless, perhaps to imply that *his* name was not "written in heaven" (ch. x. 20). *Dives* is simply the Latin for "a rich man." The parable illustrates each step of the previous discourse. *in purple and fine linen*] The two words express extreme luxury. *and fared sumptuously every day*] Lit. as in R.V. mg. **living in mirth and splendour every day.** It indicates a life of banquets. The description generally might well apply to Herod Antipas, ch. vii. 25; Mk. vi. 14, 21.

^{20.} *named Lazarus*] Lazarus is from *Elī ezer*, "helped of God," *Gotthilf*. It is contracted from the common Eleazar. This is the only parable in which a proper name occurs.

^{21.} *with the crumbs*] Comp. M. xv. 27. It is not said that such

man's table: moreover the dogs came and licked his sores. ²²And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich *man* also died, and was buried; ²³and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. ²⁵But Abraham said, Son, remember that thou in thy lifetime receivest thy good *things*, and likewise Lazarus evil *things*: but now he is comforted, and thou art tormented. ²⁶And besides all this, between us and you there is a great gulf fixed: so that they which would

fragments were refused him. *the dogs*] The only dogs in the East are the wild and neglected Pariah dogs, which run about masterless and are the common scavengers. *came and licked his sores*] The incident is only added to give in one touch the abjectness of his misery, and therefore to enhance the rich man's neglect. The fault of Dives was callous selfishness.

^{22.} *into Abraham's bosom*] The abode of the Blessed after death, according to Jewish belief. Comp. ch. xiii. 28. *and was buried*] Nothing is said of the pauper-funeral of Lazarus.

^{23.} *in hell*] R.V. **in Hades**. See p. 46.

^{24.} *in this flame*] Perhaps meant to indicate the agony of remorseful memories. As for the material flame and the burning tongue, "we may," says Archbishop Trench, "safely say that the form in which the sense of pain, with the desire after alleviation, embodies itself, is figurative."

^{25.} *Son*] Rather, **Child**. Even in the punishment of Hades he is addressed by a word of tenderness (ch. xv. 31, xix. 9). *receivest*] Rather, **receivedst to the full**. *thy good things... evil things*] The "good things" of Dives were such as he had accounted to be absolutely his own, and to be really good (M. vi. 2); the "evil things" of Lazarus were not "his," but part of God's merciful discipline to him (Rev. vii. 14).

^{26.} *there is a great gulf fixed*] *Change of place* is not a possible way of producing *change of soul*. Dives while he still had the heart of Dives would have been in agony even in Abraham's bosom.

pass from hence to you cannot; neither can they pass to us, that *would* come from thence. ²⁷ Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: ²⁸ for I have five brethren; that he may testify unto them, lest they also come into this place of torment. ²⁹ Abraham saith unto him, They have Moses and the prophets; let them hear them. ³⁰ And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. ³¹ And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

^{27.} *that thou wouldest send him to my father's house*] It is difficult not to see in this request the dawn of a less selfish spirit in the rich man's heart.

^{28.} *I have five brethren*] If there be any special meaning in this detail, the clue to it is now lost.

^{29.} *They have Moses and the prophets*] See J. i. 45, v. 39, 46.

^{31.} *neither will they be persuaded, though one rose from the dead*] "We are saved by faithful hearing, not by apparitions" (*Bengel*). See J. xii. 10; M. xxviii. 11—13.

The Parable of Dives and Lazarus seems to have a close relation to the lesson of *xc.* 9 to 11 in connexion with the Unrighteous Steward. The sin of Dives is not positive, but negative—lack of faithfulness towards God and love to man, i.e. selfishness. He did not regard his wealth as a trust, but used it for mere enjoyment: he did not look beyond himself to the needs of Lazarus. And so he failed to "make to himself out of his mammon a friend who, when the mammon failed, could receive him" into Abraham's bosom (*c.* 9). The sin of mere negligence is similarly denounced, and the heaviest punishment assigned to it, by Our Lord, in M. xxv. 42.

This parable furnishes the fullest description in Holy Scripture of the Intermediate State, and gives sanction to the Jewish belief in a division of good and bad spirits with some difference of treatment in that state. As in all parables, however, it is dangerous to press the literalness of *details*, or to found doctrine upon them. The *direct* lesson is that given above: in the setting of it Our Lord may be in part accommodating Himself to the beliefs of His hearers.

17 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come. ²It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. ³Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. ⁴And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

⁵And the apostles said unto the Lord, Increase our faith. ⁶And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted

XVII. 1—4. *The Peril of causing Men to stumble*

1. *It is impossible*] i.e. in the present condition of the world it is morally impossible. *offences*] R.V. **occasions of stumbling**. So *offend* in v. 2. *woe unto him, through whom they come*] No moral necessity removes the responsibility from individual guilt. How grave that responsibility is Our Lord's strong words shew in v. 2.

2. *one of these little ones*] i.e. simple-hearted disciples. St Mark adds "that believe in me" (ix. 42).

3. *trespass against thee*] R.V. **sin** (omitting *against thee* in this v. but not in v. 4). Comp. M. xviii. 15—17, 21, 22, and the Parable there of the Unforgiving Servant. *rebuke him...forgive him*] The former is only intended as a help to the latter, 1 Thess. v. 14.

5—10. *The Power of Faith. The Insufficiency of Works*

5. *the apostles said unto the Lord*] The high title given, and the spontaneous united request, shew how deeply they had felt the previous lessons.

6. *as a grain of mustard seed*] "which is the least of all seeds," M. xiii. 32. *unto this sycamine tree*] The "this" is interesting because it shews that Our Lord was teaching in the open air, and pointed to the tree as He spoke. The sycamine (Hebr. *shikmah*, 1 Chr. xxvii. 28) seems to be a generic name for various kinds of mulberries (e.g. the *Morus alba* and *nigra*). In M. xvii. 20 we have a similar passage with the variation of "this mountain," which Our Lord doubtless spoke pointing to Mount Hermon.

in the sea; and it should obey you. ⁷ But which of you, having a servant plowing or feeding cattle, will say *unto him* by and by, when he is come from the field, Go and sit down to meat? ⁸ And will not *rather* say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? ⁹ Doth he thank that servant because he did the *things* that were commanded him? I trow not. ¹⁰ So likewise ye, when ye shall have done all those *things* which are commanded you, say, We are unprofitable servants: we have done *that* which was our duty to do.

¹¹ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. ¹² And as he entered into a certain village, there met him ten men *that were lepers*, which stood afar off:

^{7.} *having a servant plowing*] The Parable of the Ploughing Slave is simply an illustration from daily life. *feeding cattle*, R.V. **keeping sheep**. So that here we have two great branches of pastoral work. *will say unto him by and by, when he is come from the field, Go*] R.V. **will say unto him, when he is come in from the field, Come straightway**. "By and by" is an old English phrase for "immediately."

^{9.} *Doth he thank that servant...?*] i.e. does he feel or express any *special gratitude* to him? As a matter of fact, men are not in the habit of specially acknowledging the daily services of their dependents. *I trow not*] The other side of the picture—God's approval of our efforts—is given in ch. xii. 37; Rev. iii. 20.

^{10.} *when ye shall have done all*] And this can never be, Ps. cxliii. 2. *We are unprofitable servants*] See Is. lxiv. 6; Rom. iii. 27.

11—19. The Ten Lepers

^{11.} *he passed through the midst of* (R.V. **mg. between**) *Samaria and Galilee*] The most natural meaning of these words is that Our Lord, when rejected at the frontier village of En Gannim (see on ch. ix. 52, 56), altered His route, and determined to pass towards Jerusalem through Peraea.

^{12.} *ten men that were lepers*] So in 2 K. vii. 3 we find *four* lepers together. The one Samaritan would not have been allowed

¹³and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. ¹⁴And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass *that*, as they went, they were cleansed. ¹⁵And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, ¹⁶and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. ¹⁷And Jesus answering said, Were there not ten cleansed? but where *are* the nine? ¹⁸There are not found that returned to give glory to God, save this stranger. ¹⁹And he said unto him, Arise, go *thy way*: thy faith hath made thee whole.

²⁰And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with

to associate with the nine Jews had not leprosy obliterated religious distinctions. *which stood afar off*] as the Law required, Lev. xiii. 45, 46.

14. *when he saw them*] JESUS always listened *instantly* to the appeal of the leper, whose disease was the type of that worse moral leprosy which He specially came to cleanse.

16. *he was a Samaritan*] See on ch. x. 33.

17. *Were there not ten cleansed? but where are the nine?*] Literally, **Were not the ten cleansed? but the nine—where?** What worse leprosy of superstition, ignorance, eager selfishness, or more glaring ingratitude had kept back the others? We do not know.

18. *There are not found*] Ingratitude is one of the most universal and deeply-seated of human vices. When the sense of pain or need is removed, it is easy for a selfish man to forget him through whom the relief came. *save this stranger*] Rather, **alien**, 2 K. xvii. 24. See on ch. x. 33.

19. *hath made thee whole*] R.V. mg. **hath saved thee**; see p. 8.

20—37. *The “When?” and “Where?” of the Kingdom of GOD*

20. *demanded of*] R.V. **asked by**. *should come*] R.V. **cometh**. They seem to have asked with impatient irony, “When is all this preparation and preaching to end, and the New

observation: ²¹neither shall they say, Lo here: or, lo there: for behold, the kingdom of God is within you. ²²And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. ²³And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. ²⁴For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. ²⁵But first must he suffer many *things*, and be rejected of this generation. ²⁶And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷They did eat, they drank, they married *wives*, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed *them* all. ²⁸Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹but the *same*

Kingdom to begin? " *with observation*] i.e. by narrow, curious watching. Comp. ch. xiv. 1.

21. *for behold, the kingdom of God is within you*] See Rom. xiv. 17; Deut. xxx. 14. R.V. **ing. in the midst of you.** Comp. ch. x. 9, xi. 20; J. i. 26.

22. *The days will come, when ye shall desire...*] Compare ch. v. 35.

23. *See here; or, see there*] A vivid description of the perpetual Messianic excitements, which finally ceased in the days of Barcochba and the Rabbi Akibha. We find a similar warning in ch. xxi. 8. With the whole passage compare M. xxiv. 23—41.

24. *as the lightning, that lighteneth*] Bright, swift, sudden, universal, irresistible.

25. *But first must he suffer many things*] It was essential to Our Lord's training of the Twelve that He should repeatedly warn them of this coming end. See ch. ix. 22, &c.

26. *as it was in the days of Noe*] As described in Gen. vii. 11—23. The Second Advent should flame upon a sensual and unexpectant world.

28. *in the days of Lot*] See Gen. xix. 15—25; Jude 7; Ezek. xvi. 46—56; Am. iv. 11; Is. xiii. 19.

day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. ³⁰Even thus shall it be in the day when the Son of man is revealed. ³¹In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. ³²Remember Lot's wife. ³³Whosoever shall seek to save his life shall lose it; and whosoever shall lose *his life* shall preserve it. ³⁴I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. ³⁵Two *women* shall be grinding together; the one shall be taken, and the other left. ³⁶Two *men* shall be in the field; the one shall be taken, and the other left. ³⁷And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

^{30.} *Even thus shall it be*] 2 Thess. i. 6—10.

^{31.} *upon the housetop*] The common Oriental place for cool and quiet resort. See on ch. v. 19. *his stuff*] R.V. **his goods**. *let him not come down to take it away*] Let him escape at once by the outer steps, M. xxiv. 16—18. In these warnings, as in M. xxiv., Our Lord has distinctly in view the Destruction of Jerusalem.

^{32.} *Remember Lot's wife*] Gen. xix. 26; Wisd. x. 7. Turn no regretful gaze on a guilty and forsaken world.

^{33.} *Whosoever shall seek to save his life*] See the same utterance, with slight verbal alterations, in ch. ix. 24; J. xii. 25.

^{35.} *grinding together*] As to this day in the use of the common handmills of the East.

^{36.} R.V. omits this *v.* which occurs in M. xxiv. 40.

^{37.} *Where, Lord?*] This question also Our Lord declines to answer. The Coming of God's Kingdom is not to be limited either by chronological or by geographical conditions. *Wheresoever the body is*] Rather, **the carcass**, M. xxiv. 28. *thither will the eagles be gathered together*] R.V. mg. **the vultures**. Comp. Job xxxix. 30. Wherever a people of God becomes lifeless and corrupt, the instruments of Divine destruction will find it out.

18 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; ²saying, There was in a city a judge, which feared not God, neither regarded man: ³and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. ⁴And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; ⁵yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. ⁶And the Lord said, Hear what

XVIII. 1—8. *The Duty of Persevering Prayer The Importunate Widow*

These two parables, on Prayer, teaching *perseverance* and *humility*, supplement Our Lord's teaching in ch. xi. 1—13.

1. *that men ought always to pray*] R.V. **that they ought always to pray.**

“Prayer is the soul's sincere desire
Uttered, or unexpressed.”

always] i.e. not letting weariness, fear, or temptation hinder them. *and not to faint*] *to give in* through cowardice, or *give up* from faint-heartedness. Comp. 2 Cor. iv. 1, 16.

2. *in a city a judge*] Lit. **in a certain city a certain judge.** The little story is not improbably taken from life. *which feared not God, neither regarded man*] The description of a character perfectly abandoned. His conduct is the reverse of the noble advice of Jehoshaphat to his judges, 2 Chr. xix. 6, 7. Comp. 2 Cor. viii. 21.

3. *a widow*] See Ex. xxii. 22, &c. The necessity for *special* justice and kindness to them rose from the fact that in the East they were of all classes the most defenceless and oppressed. (Acts vi. 1, ix. 41, &c.) *she came*] Rather, **she kept coming.** R.V. **came oft.** The widow woman is a representative alike of the Christian Church and of the Christian soul. *Avenge me of mine adversary*] R.V. mg. **Do me justice of.** The word “*avenge*” is a little too strong. The same word is found in Rom. xii. 19; Rev. vi. 10. There is again a curious parallel in Eccus. xxxv. 14—17.

4. *he said within himself*] The shamelessness with which he acknowledges his own sin to himself renders it still more aggravated. *Though I fear not God, nor regard man*] “The creed of a powerful atheist” (Bengel).

5. *weary me*] R.V. **wear me out**, lit. **blacken me under the eyes.** Comp. M. xv. 23. Some have supposed that he is afraid

the unjust judge saith. ⁷And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? ⁸I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

⁹And he spake this parable unto certain which trusted in themselves that they were righteous, and despised other: ¹⁰Two men went up into the temple to pray;

lest the widow should be driven by desperation to make an assault on him.

7. *And shall not God*] The argument is *a fortiori*. It is God all-just that hears, not an unrighteous cynic. It is the elect that cry, not a despised widow. *avenge his own elect, which cry day and night unto him*] The best comment is furnished by Rev. vi. 9—11. *which cry*] Literally, **shout**. It is "strong crying"; comp. Jas. v. 4, "the shouts of the reapers of your fields." *though he bear long with them*] R.V. **he is longsuffering over them**. Here the long-suffering of God is shewn not to His elect (though they too need and receive it, 2 Pet. iii. 9), but to their enemies.

8. *he will avenge them*] i.e. **do them justice**; see v. 3. Comp. Ps. ix. 12; 2 Pet. iii. 8, 9. The best comment on the parable and Our Lord's explanation of it may be found in His own Discourses, J. xiv., xv. *speedily*] In reality (2 Pet. iii. 8) though not in semblance. *shall he find faith on the earth?*] Rather, **shall He find this faith on the earth?** See 2 Pet. iii. 3, 4; M. xxiv. 12; 2 Thess. ii. 3. Even the faith of God's elect will in the last days be sorely tried (M. xxiv. 22).

This parable affords a good instance of the danger of seeking a comparison in every detail of a parable. The Unrighteous Judge is like God only in his being a judge, i.e. for the main purpose of the parable, but not in his unrighteousness (see p. 25).

9—14. *The Duty of Humble Prayer. The Pharisee and the Publican*

9. *which trusted in themselves that they were righteous*] See ch. xvi. 15; Phil. iii. 4; 2 Cor. i. 9. *and despised other*] R.V. **set all others at nought**. The word "despise" means "treat as nothing," "regard as mere cyphers," Rom. xiv. 3, 10.

10. *went up into the temple*] The Temple stood on Mount Moriah, and was always called the "Hill of the House" (*Har ha-Beit*). *to pray*] The Temple had long become naturally, and most fitly, a "House of Prayer" (ch. xix. 46), though this was not its main

the one a Pharisee, and the other a publican. ¹¹The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. ¹²I fast twice in the week, I give tithes of all that I possess. ¹³And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

original function. *a Pharisee*] See p. 10. *a publican*] See p. 6.

11. *stood and prayed thus with himself*] Standing was the ordinary Jewish attitude of prayer (1 K. viii. 22; Mk. xi. 25). He stood by himself to avoid the contaminating contact of the "people of the earth," and posed himself in a conspicuous attitude (M. vi. 5), as well as "prayed with himself" as the words are perhaps rightly rendered. He was "a separatist in spirit as in name" (*Trench*). *God, I thank thee*] His prayer is no prayer at all; not even a thanksgiving, only a boast. See the strong denunciation of such insolent self-sufficiency in Rev. iii. 17, 18. *other men*] R.V. **the rest of men.** *'or even as this publican*] He thus makes the Publican a foil to his own virtues. "This," says St Augustine, "is no longer to *exult*, but to *insult*."

12. *I fast twice in the week*] This practice had no divine sanction. The Law appointed only a single fast-day in the year, the Day of Atonement (Lev. xvi. 29). The man boasts of his empty ceremonialism. *possess*] R.V. **get.** Here too he exceeds the Written Law, which only commanded tithes of corn, wine, oil, and cattle (Dent. xiv. 22, 23). The fact that he does not say a word about his sins shews how low was his standard.

13. *standing afar off*] It is not certain whether the "afar off" means "afar off from the Pharisee," or (as is more probable) afar off from the Holy Place to which the Pharisee would thrust himself, as of right, into closest proximity. A publican could not be admitted to the Court of Israel, but must stand in the Court of the Gentiles. *would not lift up so much as his eyes*] The Jew usually stood with arms outspread, the palms turned upwards, as though to receive the gifts of heaven, and the eyes raised. Ezra ix. 6; Ps. xl. 12. *smote upon his breast*] For this custom of expressing grief, see ch. xxiii. 48; Nahum ii. 7; Jer. xxxi. 19. *God be merciful to me a sinner*] Rather, **O God, be merciful to me the sinner.** The word for "be merciful" means "be propitiated" as in Heb. ii. 17. He speaks of himself as the chief of sinners; comp. 1 Tim. i. 15.

¹⁴ I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

¹⁵ And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. ¹⁶ But Jesus called them unto *him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. ¹⁷ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

¹⁸ And a certain ruler asked him, saying, Good Master,

^{14.} *went down to his house justified rather than the other*] See Hab. ii. 4. *every one that exalteth himself*] See ch. xiv. 11. In this parable, as in that of the Prodigal Son, we have the contrast between unrighteousness and self-righteousness.

15—17. *JESUS and the Children. A Lesson of Humility*

^{15.} *they brought unto him also infants*] R.V. **their babes**. It seems to have been a custom of Jewish mothers to carry their babes to eminent Rabbis for their blessing.

^{16.} *called them*] St Mark adds that JESUS was much displeased with the officious interference of the disciples, who so little understood His tenderness. *Suffer little children*] R.V. **the little children**. *for of such is the kingdom of God*] Because children are meek, humble, trustful, guileless, unsophisticated, pure. It was a lesson which JESUS often taught, M. v. 3, xi. 25, xvii. 10, 14; 1 Cor. xiv. 20; 1 Pet. ii. 1, 2.

^{17.} *receive the kingdom of God as a little child*] See M. xi. 25; Ps. cxxx. 2.

This section, in Mk.'s version, is the Gospel in the Baptism of Infants.

18—30. *The Great Refusal. The Young Ruler who loved Riches more than CHRIST*

^{18.} *a certain ruler*] St Matthew (xix. 20) only calls him "a young man." *Good Master*] This title was an impropriety, almost an impertinence; for the title "good" was never addressed to Rabbis by their pupils. Therefore to address JESUS thus was to assume a tone almost of patronage. Moreover, as the young ruler did not look on JESUS as divine, it was to assume a false standpoint

what shall I do to inherit eternal life? ¹⁹ And Jesus said unto him, Why callest thou me good? none is good, save one, *that is, God.* ²⁰ Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. ²¹ And he said, All these have I kept from my youth up. ²² Now when Jesus heard these *things*, he said unto him, Yet lackest thou one *thing*: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. ²³ And when he heard this, he was very sorrowful: for he was very rich.

altogether. *what shall I do to inherit eternal life?*] Comp. the same question in ch. x. 25, and the answer given there. Here, again, the young ruler betrays a false standpoint, as though "eternal life" were to be won by *doing* and not by *being*. It was indeed the fundamental error of his whole class. Rom. ix. 32.

19. *Why callest thou me good?*] According to St Matthew the question also ran, "Why askest thou me about the good?" *none is good, save one, that is, God*] Comp. 1 J. iii. 5.

20. *Do not kill...*] Our Lord seems purposely to have mentioned only the plainest commandments of the Second Table, to shew the young man that he had fallen short *even of these* in their true interpretation.

21. *All these have I kept*] There seems to have been an accent of extreme surprise in his reply. For whom do you take me? I am no criminal.

22. *when Jesus heard these things*] St Mark says that "looking on him, he loved him," or rather, "was pleased with him." *Yet lackest thou one thing*] This command to sell all and give to the poor was *special*, not general. To the world in general the command is not to sell all, but "not to trust in uncertain riches, but to be rich in good works, ready to distribute, willing to communicate" (1 Tim. vi. 17—19). Comp. the instance of Zacchaeus in ch. xix. 1—10.

23. *he was very sorrowful*] St Matthew says, "he went away grieving"; St Mark adds that "his brow grew gloomy and cloudy at the command" (στυγνάσας ἐπὶ τῷ λόγῳ). And thus at the time he made, through cowardice or meanness of mind, what Dante (*Inf.* x. 27) calls "*il gran rifiuto*," "the great refusal."

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich *man* to enter into the kingdom of God. 26 And they that heard *it* said, Who then can be saved? 27 And he said, The *things which* are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no *man* that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this *present* time, and in the world to come life everlasting.

24. *shall they that have riches*] Rather, **do they**. The point that JESUS wished to teach was that *riches* are always a temptation and a snare. 1 Tim. vi. 9, 10. Let us not forget that Judas heard these words only a few days or weeks before he sold his Lord.

25. *for a camel to go through a needle's eye*] "An elephant going through a needle's eye" was a proverbial expression among the Jews for something impossible.

26. *Who then can be saved?*] Here once more we catch the echo of the sighing despair caused in the minds of the still immature Apostles by some of Our Lord's harder sayings.

27. *are possible with God*] See on ch. i. 37; Jer. xxxii. 17; comp. Job xlii. 2; Zech. viii. 6.

28. *Then Peter said*] The feeling which dictated his remark is uncertain; perhaps it was a passing touch of self-congratulation; perhaps a plea for pity in the hard task of salvation. *we have left*] Rather, **we left**, alluding to a particular crisis, ch. v. 11. *all*] R.V. **our own**, R.V. mg. **our own** homes.

29. *There is no man that hath left house*] Comp. Deut. xxxiii. 8—11. *for the kingdom of God's sake*] Unless the motive be pure, the sacrifice is unavailing.

30. *manifold more*] St Matthew and St Mark say "a hundred-fold." Of course, the promise of "the hundredfold" is neither literal nor quantitative, but qualitative and spiritual. *life everlasting*] R.V. **eternal life**. Comp. v. 18.

³¹Then he took unto *him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all *things* that are written by the prophets concerning the Son of man shall be accomplished. ³²For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: ³³and they shall scourge *him*, and put him to death: and the third day he shall rise again. ³⁴And they understood none of these *things*: and this saying was hid from them, neither knew they the *things* which were spoken.

³⁵And it came to pass, *that* as he was come nigh unto Jericho, a certain blind man sat by the way side begging: ³⁶and hearing the multitude pass by, he asked what it meant. ³⁷And they told him, that Jesus of

31—34. *JESUS prophesies that He should be crucified*

31. *Then he took unto him the twelve]* apart, and on the road, as we learn from M. xx. 17. Comp. Mk. x. 32.

32. *unto the Gentiles]* This was the third, and by far the clearest and most circumstantial prophecy respecting His death; comp. ch. ix. 22, 44. *spitefully]* R.V. **shamefully.**

34. *they understood none of these things]* As had been the case before, ch. ix. 43—45; and St Mark tells us (ix. 32) that “they were afraid to ask Him.” It was only at a later period that the full significance of all these words dawned on them (J. xii. 16). *neither knew they]* R.V. **and they perceived not.**

35—43. *Bartimaeus healed at Jericho*

35. *as he was come nigh unto Jericho]* This would be a week before Our Lord's death—on the evening of Thursday, Nisan 7, or the morning of Friday, Nisan 8. St Mark (x. 46) and St Matthew (xx. 29, 30) say that this miracle took place as He was leaving Jericho. Possibly the difference may arise from the two Jerichos—the old town on the ancient site, and the new semi-Herodian town which had sprung up at a little distance from it. *Jericho]* See p. 47. *a certain blind man]* St Matthew (xx. 30), as in the case of the Gadarene demoniac, mentions *two* blind men; and in any case a blind man would hardly have been sitting quite alone. The name of Bartimaeus is only preserved by St Mark.

Nazareth passeth by. ³⁸And he cried, saying, Jesus, *thou* Son of David, have mercy on me. ³⁹And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. ⁴⁰And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, ⁴¹saying, What wilt thou *that* I shall do unto thee? And he said, Lord, that I may receive my sight. ⁴²And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

19 And *Jesus* entered and passed through Jericho.

²And behold, *there was* a man named Zaccheus, which was *the* chief among the publicans, and he was rich. ³And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

38. *Jesus, thou Son of David*] The use of this Messianic title implies faith in Bartimaeus; see p. 9.

39. *rebuked him, that he should hold his peace*] Compare ch. xviii. 15; M. xix. 13.

40. *and when he was come near*] The narrative of St Mark, which is evidently derived from an immediate eye-witness, describes Bartimaeus as springing to his feet and flinging away his outer robe, when he was told that Jesus had called him.

43. *followed him, glorifying God*] The time for any reticence respecting miracles was long past. St Luke is specially fond of recording doxologies. See ch. v. 26, vii. 16, xiii. 17, xvii. 15, xxiii. 47.

XIX. 1—10. *Zacchaeus the Tax-gatherer*

2. *the chief among the publicans*] Rather, *a chief tax-gatherer*. Perhaps one who had bought from the Romans the right to collect the tax, and employed subordinate agents such as Levi.

3. *he sought to see Jesus*] Doubtless his riches increased the odium of his position, and being accustomed to contempt and hatred, he wished to see One who was not only a great prophet, but also kind to tax-gatherers and sinners.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man *that is a sinner*. 8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any *thing* from any man by false accusation, I restore *him* fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For

4. *into a sycomore tree*] Not the same as our *sycamore* (or pseudo-platanus) but the Egyptian fig, of which the low spreading branches are very easy to climb.

5. *Zaccheus, make haste*] Zacchaeus was so prominent a person in Jericho that we can see no difficulty in his being known to Jesus by name.

6. *joyfully*] This public honour done by the Messiah to one so despised by all classes of his countrymen, ennobled him with a new feeling of happiness and self-respect.

7. *they all murmured*] Rather, **they all began to murmur aloud**. The "*all*" is very significant as shewing how deep-seated was the national feeling. *gone to be guest*] R.V. **gone in to lodge**.

8. *unto the Lord*] Not to the crowd who had nothing but contempt and hatred for him, but to Him who loved the nobler self which He saw in him, and of whose notice he desired to be more worthy. *the half of my goods*] A vast sacrifice for one whose very position shewed that he had not been indifferent to wealth. *I give*] i.e. I now propose to give; a *purpose*, not a *past habit*. *taken any thing from any man by false accusation*] R.V. **wrongfully exacted ought of any man**, a mere general phrase. *fourfold*] Far more therefore than was required by the Mosaic Law, which only demanded the restitution of a *fifth part* beyond the principal, Num. v. 7.

9. *a son of Abraham*] Used here in the high spiritual sense

the Son of man is come to seek and to save that which was lost.

¹¹ And as they heard these *things*, he added and spake a parable, because he was nigh to Jerusalem, and *because* they thought that the kingdom of God should immediately appear. ¹² He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. ¹³ And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. ¹⁴ But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. ¹⁵ And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every *man* had gained by trading.

(Rom. iv. 11, 12, 16; Gal. iii. 7) though also true (as the name shews) in the literal sense. See ch. i. 55, iii. 8.

10. *that which was lost*] See ch. xv. 1—32 (also spoken in connexion with publicans); 1 Tim. i. 15; Ezek. xxxiv. 11—16.

11—27. *The Parable of the Pounds*

11. *because he was nigh to Jerusalem*] Probably therefore the parable was spoken on the journey. *should immediately appear*] The disciples had the same excited anticipation after the Resurrection, Acts i. 6, 7.

13. *his ten servants*] R.V. **ten servants of his**, for such a noble would count his servants by hundreds. *ten pounds*] See p. 49. *Occupy*] R.V. **Trade ye** herewith. Ps. cvii. 23, "that...*occupy their business* in great waters" (Prayer-Book). For the command see 1 Pet. iv. 10.

14. *a message*] R.V. **an ambassador**. The embassy is sent to the suzerain, to beg that the nobleman be not made their king. *We will not have this man to reign*] R.V. **We will not that this man reign**. No defiance is implied. *this man*] The "this" is supremely contemptuous. For the fact shadowed forth see J. xv. 18, xix. 14, 15, 21.

15. *had gained by trading*] The calling of the servants corresponds to the "Give an account of thy stewardship" of ch. xvi. 2.

¹⁶Then came the first, saying, Lord, thy pound hath gained ten pounds. ¹⁷And he said unto him, Well, *thou* good servant: because thou hast been faithful in a very little, have thou authority over ten cities. ¹⁸And the second came, saying, Lord, thy pound hath gained five pounds. ¹⁹And he said likewise to him, Be thou also over five cities. ²⁰And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: ²¹for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. ²²And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: ²³wherefore then gavest not thou my money into the bank, that at my coming I might have required *mine own* with usury? ²⁴And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. ²⁵(And they said unto him, Lord, he hath ten pounds.) ²⁶For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. ²⁷But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

21. *I feared thee*] A sure sign that he did not love him, 1 J. iv. 18. *takest up that thou layedst not down*] A typical description of injustice forbidden alike by Jewish and Greek laws.

22. *Out of thine own mouth*] On his own premisses the servant should have at least made a *just* return; he had actually robbed his lord by withholding the pound from faithful use.

23. *into the bank*] Rather, **into a bank**. Tradition records a precept of Our Lord's—“Shew yourselves approved money-changers.”

26. Comp. ch. viii. 18.

27. *mine enemies*] They had once been “citizens,” *r.* 14.

The important Parable of the Pounds is explained by, and perhaps

XI. *Events of Holy Week.* xix, 28—xxiii.xix, 28—44. *Palm Sunday*

28^{And} when he had thus spoken, he went before, ascending up to Jerusalem. 29^{And} it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, 30^{saying}, Go ye into the village over

founded upon, a historical event. On the death of Herod the Great, his son Archelaus hurried off to Rome to beg the Emperor to appoint him king in his father's place. Some of the Jews sent after him ambassadors to recount the cruelties of Archelaus and plead that they might be released from the family of the Herods and made a Roman province. Archelaus returned "having received the kingdom" (v. 15) but not the full title of king, assigned the government of cities to his adherents who had proved faithful (v. 17), and put some of his political opponents to death (v. 27).

The parable is addressed partly to the disciples, the friends of Him who was winning His earthly Kingdom, and who needed to learn patience in faithful work while waiting for its full establishment (v. 11), partly to His enemies, who flattered themselves that it would never be established, and partly to some who were hovering between these two positions and were about to see a crisis at Jerusalem that would shake their faith.

In contrast to the Parable of the Talents, spoken a little later (M. xxv. 14—30), the *setting* of this parable is all its own; *the same sum* is confided to each servant; it is a *small* sum, sufficient only to test capacity, not a considerable portion of the lord's fortune; *unequal returns* are made by the servants and *unequal rewards* apportioned.

The chief lessons are (1) that our gifts are entrusted to us and are not our own (comp. ch. xvi.); (2) that they are to be used and improved, for an account must one day be given of them; (3) that greater or less diligence and conscientiousness in work will receive a proportionate reward; (4) that in the end all things will be put under the Lord's feet (1 Cor. xv. 25).

28—40. *The Triumphal Entry into Jerusalem*

28. *ascending*] The road from Jericho to Jerusalem is a continual ascent. See ch. x. 30, 31.

29. *Bethphage*] See p. 44. *and Bethany*] See p. 43.

30. *the village over against you*] This may have been Bethphage.

against you : in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. ³¹And if any *man* ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. ³²And they that were sent went their way, and found even as he had said unto them. ³³And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? ³⁴And they said, The Lord hath need of him. ³⁵And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. ³⁶And as he went, they spread their clothes in the way. ³⁷And when he was come nigh, *even now* at the descent of the mount of Olives, the whole multitude of the disciples

Our Lord started from Bethany. *a colt]* i.e. an ass' colt, as appears from J. xii. 14 and the other accounts. The ass is a much nobler animal in the East than with us; see e.g. Judg. v. 10. It was used in time of peace; the horse in war. *whereon yet never man sat]* So Our Lord's tomb was one *where never man had yet lain* (ch. xxiii. 53). Unused animals were put to sacred purposes; see Numb. xix. 2; 1 Sam. vi. 7. The colt was perhaps barely old enough to ride.

31. *the Lord hath need of him]* Perhaps the owner was a disciple, who would acknowledge a request from JESUS, and understand the title "the Lord" as used of Him (see p. 9).

Notice the prediction of minute details, and also how Our Lord assumes a royal right of command. This is in keeping with His action throughout this week; comp. especially Mk. xiv. 13—15; J. xiii. 13.

35. *cast their garments upon the colt]* to do JESUS royal honour. Comp. 2 K. ix. 13. *they set Jesus thereon]* It is clear that He rode upon the unused foal, which was probably led by the bridle, while it is possible that the mother went by its side.

36. *spread their clothes in the way]* as well as leaves of trees and branches of the palms, which they tore off and kept strewing as they went along (M. xxi. 8), as in the reception of Mordecai (Targum on *Esther* x. 15) and of the Maccabees (2 Macc. x. 7).

37. *even now at the descent of the mount of Olives]* At this point a procession from the city seems to have met the rejoicing crowd of

began to rejoice and praise God with a loud voice for all the mighty works that they had seen; ³⁸saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. ³⁹And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. ⁴⁰And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

the Galilaean pilgrims who had started with Jesus from Bethany (J. xii. 12).

38. *in the name of the Lord*] The meaning would be clearer if we read **Blessed in the name of the Lord be the King that cometh.** Comp. Ps. cxxix. 8. St John points out that the Messianic enthusiasm had been mainly kindled by the raising of Lazarus.

40. *the stones would immediately cry out*] Comp. Hab. ii. 11.

The words are a quotation from Ps. cxviii. 25, 26, the last Psalm of the *Hallel* (Pss. cxiii.—cxviii.) which was sung in the Temple at the Passover and other festivals. Ps. cxviii. in particular was written for some great feast, very likely that of Neh. viii., and describes Israel or some individual representative of the nation returning in a triumphant procession to Jerusalem and entering the Temple courts. As the crowd nears the gate it cries to God to carry forward His deliverance already vouchsafed. This cry is answered by the priests within the gate, who bless the people in the Lord's name. These verses (Ps. cxviii. 25—28) were traditionally used to welcome pilgrims on their arrival at the time of the feasts, and may perhaps have already become associated with the expected advent of the Messiah (*"he that cometh"*). St Matthew adds a reference to Zech. ix. 9, another passage describing a triumphal advent of the Messiah. St Luke alone records that Our Lord wept over the city as He approached it. At a particular turn in the road the whole of the magnificent city, as if rising from an abyss, burst into view. Then it was that the procession paused, and Our Lord wept over the doomed capital (ch. xix. 41—44). The classical description of the Triumphal Entry is in Stanley's *Sinai and Palestine*, pp. 190—3.

In the Triumphal Entry and in the parables of this week and the question on Ps. cx. Our Lord asserts as He had never done before that kingship which had been foretold of Him at the

41 And when he was come near, he beheld the city, and wept over it, 42 saying, If thou hadst known, even thou, at least in this thy day, the *things* which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Annunciation (ch. i. 32, 33). This was in anticipation of the charge before Pilate and the title on the Cross, and in view of His signal humiliation, in this week.

41—44. JESUS weeping over Jerusalem

41. *when he was come near*] R.V. **when he drew nigh.** *he beheld the city*] The Temple was at that time magnificent with gilding and white marble, which flashed resplendently in the spring sunlight, and the city was very unlike the crumbling and squalid city of to-day. *wept over it*] Not merely “shed silent tears” as at the grave of Lazarus (J. xi. 35) but “wept aloud”; and that although not all the agonies and insults of four days later could wring from Him one tear or sigh.

42. *at least in this thy day*] Is. lv. 6; 2 Cor. vi. 2. *which belong unto thy peace*] Perhaps with a reference to the name of Salem or “Peace.”

43. *shall cast a trench about thee*] Rather, **shall surround thee with a palisade**, Is. xxix. 3, 4, xxxvii. 33. Literally fulfilled forty years afterwards at the siege of Jerusalem. *keep thee in on every side*] The blockade established was so terribly rigid that myriads of the Jews perished of starvation.

44. *shall lay thee even with the ground*] Titus, if we may trust Josephus, accomplished this prophecy wholly against his will, being driven to the utter subversion and destruction of the city, by the desperate obstinacy of the Jews. *and thy children within thee*] The siege began at the Passover, and hence it is said that nearly 3,000,000 Jews were crowded into the city. *shall not leave in thee one stone upon another*] The subsequent attempt of the Jews to rebuild the Temple was frustrated by the outburst of subterranean fires. *of thy visitation*] See Is. xxix. 2—4; Hos. x. 14, 15. For the word “visitation” see 1 Pet. ii. 12; Eccclus. xviii.

xix. 45—48. *Monday in Holy Week*

45 And he went into the temple, and began to cast out them that sold therein, and *them that bought*; 46 saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 and could not find what they might do: for all the people were very attentive to hear him.

20. The "visitation" which they had neglected was one of mercy, ch. i. 68.

45—48. *Final Cleansing of the Temple*

45. *he went into the temple*] From Mk. we gather that the cleansing of the Temple was on the next day, Monday. *began to cast out, &c.*] As He had also done at the *beginning* of His Ministry, J. ii. 15. For further details, see M. and Mk.

46. *My house is the house of prayer*] Is. lvi. 7. See on ch. i. 10. *a den of thieves*] Rather, **a brigands' cave**. R.V. **a den of robbers**. A robber is one who steals with violence; a thief one who evades notice. This is also a quotation, from Jeremiah vii. 11. There the Prophet stands in the Temple courts, and reproaching the people with their idolatry and profligacy declares that the Holy City, and even its very shrine the Temple, has become nothing better than a hold of bandits plotting their shameless schemes. This condition of things at the time of the Captivity is now reproduced. Dr Edersheim thinks that this Temple market was "the Bazaars of the sons of Annas," the Annas before whom CHRIST was to stand three days later (J. xviii. 13). If so, they were the property of members of the families of the chief priests, and Our Lord's action was a severe blow to their profits. These Bazaars from their extortion were always very unpopular, and were destroyed by the people three years before the siege of Jerusalem. Our Lord's cleansing the Temple would therefore be resented violently by the Sadducees, but not by the populace. It fulfils strikingly the prophecy of Malachi iii. 1—3.

48. *were very attentive to hear him*] R.V. **hung upon him, listening**.

xx., xxi. *Tuesday in Holy Week*

20 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, ²and spake unto him, saying, Tell us, by what authority doest thou these *things*? or who is he that gave thee this authority? ³And he answered and said unto them, I will also ask you one thing; and answer me: ⁴The baptism of John, was it from heaven,

XX. 1-8. *The Question about Authority*

1. *the chief priests and the scribes...elders*] Representatives of all groups of the Sanhedrin (see p. 6), perhaps a formal deputation. The chief opponents of Our Lord throughout His Ministry are the scribes and Pharisees; in Jerusalem however (J. vii. 32) and especially towards the close and after the raising of Lazarus, the chief priests, who were in authority, and who as Sadducees were particularly roused to opposition by teaching about another life, took hostile measures. It is they naturally who are the chief enemies of the Church after the Resurrection. See Blunt's *Scriptural Coincidences*. *came upon him*] The word implies a sudden and hostile demonstration (Acts xxiii. 27, iv. 1, vi. 12). They thus surrounded Him while He was walking in the Temple (Mk. xi. 27).

2. *by what authority*] The implication is you usurp functions which rather belong to Caiaphas, or the President of the Sanhedrin, or the Romans, or Herod. If you act as a Prophet *shew us a sign*. Practically it was the old taunt by which He had been grieved in Galilee (M. xii. 39, xvi. 4). *who is he that gave thee this authority?*] Every recognised Rabbi had received his diploma; every priest his ordination.

3. *one thing*] R.V. **a question.**

4. CHRIST's counter-question is not merely a stroke of debate, but contains the most complete answer, not only to the question of His adversaries but to the thought which prompted the question. Similarly all the captious questions are fully met by Him. St John's Baptism had been a preparation for the coming of One greater than himself, and he had testified that this One was JESUS. To the common people, who acknowledged that John's mission was divine, his testimony to the greater Prophet who should follow him was a sufficient credential.

or of men? ⁵And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? ⁶But *and* if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. ⁷And they answered, that *they* could not tell whence *it was*. ⁸And Jesus said unto them, Neither tell I you by what authority I do these *things*.

⁹Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long

5. *they reasoned with themselves*] They went aside to discuss what answer they should give. This deliberation rendered their confession of ignorance more fatal to their claims. *Why then believed ye him not?*] See ch. vii. 30. They dared not speak with the courage of their convictions.

6. *all the people will stone us*] Herod had been daunted by the same dread, M. xiv. 5.

7. *they could not tell*] R.V. **knew not**. This was so plainly false and foolish that the questioners retired not only foiled but discredited.

8. *Neither tell I you*] If they were incompetent to decide as to the authority of the Prophet who had saluted JESUS as the Messiah, they were obviously incompetent to decide as to *His* authority.

9—19. *The Parable of the Wicked Husbandmen*

9. *to the people*] But still in the hearing of the priests and scribes who had only withdrawn a little into the background (v. 19). *this parable*] The parables delivered in this week form the third group of CHRIST's parables. They are notable as treating of the dignity of JESUS, and so supplying beforehand an answer to the charges laid against Him at His Trial. This parable is preceded in St Matthew by that of *The Two Sons* and followed by that of *The Marriage Supper, The Ten Virgins, The Talents*, and the prophecy of the *Judgment of the Sheep and the Goats*. *planted a vineyard*] The parable is almost a quotation of Isaiah v. 1—3, God's touching expostulation with Israel described as a vineyard. But there the complaint is that the vineyard bore sour grapes; here by a striking and designed change the reproach is turned against the cultivators of the Vineyard, i.e. against the

time. ¹⁰And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. ¹¹And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. ¹²And again he sent a third: and they wounded him also, and cast *him* out. ¹³Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. ¹⁴But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. ¹⁵So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? ¹⁶He shall come and

religious rulers of Israel. The Vine is frequently taken as the emblem of the Covenant People (see e.g. Ps. lxxx. 8—16; Ezekiel xv. 1—6), and a great Golden Vine carved above the Gates of the Temple had this signification, and may have been visible at the moment.

10. *he sent a servant*] The various “servants” are the Judges, the better Priests, and the Prophets.

11. *entreated him shamefully*] There is a gradation in their impious audacity.

12. *cast him out*] Examples of Prophets ill-treated or killed are Jezebel’s victims, Micaiah, Zechariah (M. xxiii. 35), Jeremiah, and perhaps Isaiah.

13. *What shall I do?*] Comp. Gen. i. 26, vi. 7. *I will send my beloved son*] Who “took on Him the form of a servant.”

14. *that the inheritance may be ours*] “They killed that they might possess, and because they killed they lost” (*Augustine*). This verse, spoken to those who were denoted by the Wicked Husbandmen, and by the Heir Himself, described what was actually going on at the moment in their secret meetings, which were probably held on the Mount of the Temple itself. See Mk. xi. 18 and particularly J. xi. 47—53; M. xxvi. 3.

15. *cast him out of the vineyard*] This may involve an allusion to CHRIST suffering “without the gate,” Heb. xiii. 12, 13; J. xix. 17.

16. *He shall come and destroy*] In M. xxi. 41 this is the answer

destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. ¹⁷And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? ¹⁸Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. ¹⁹And the chief priests and the scribes the same hour sought to lay hands on him; and

of the people themselves to Our Lord's question. *shall give the vineyard to others*] i.e. commit the care of His Church to a new body of officers, the Christian Ministers. *God forbid*] Lit. **Be it not so!** In this utterance we hear the groan of the Jewish people when the truth that they were indeed to be rejected burst upon them. It woke an echo even in the heart of the Apostle of the Gentiles.

^{17.} *he beheld them*] Rather, **looked fixedly on them.** *that is written*] Ps. cxviii. 22, 23. It bears upon the subject of the parable, but introduces a new metaphor. It pictures builders casting aside a large stone, which is afterwards recovered and used for the most important position in the fabric. In the Psalm the stone probably stands for the people of Israel, and the heedless builders for the powers of the world. In Our Lord's application the builders represent the religious rulers of Israel, whose contemptuous rejection of JESUS, God will reverse. In Acts iv. 11 and 1 Pet. ii. 7 and Eph. ii. 20 St Peter and St Paul distinctly say that He was the stone. He is the true representative of Israel. The careless despisers of God's instrument are now found among her own chiefs. *the head of the corner*] i.e. the principal stone, either in the foundation, bonding the two walls together, or in the cornice, the conspicuous crown of the ornament. Comp. Isaiah xxviii. 16,—a passage which, unlike this context, points to the victory of CHRIST after His rejection. Psalm cxviii. (vv. 25, 26) had been used two days before by the crowd in their Hosannas.

^{18.} *shall fall upon that stone*] as the Jews did from the first, 1 Cor. i. 23., See Is. viii. 14, 15. *shall be broken*] Lit. **shall be sorely bruised.** *it shall fall*] as it did on the finally impenitent Jews after CHRIST's Ascension. *it will grind him to powder*] R.V. **it will scatter him as dust**, lit. **it shall winnow him** (Jer. xxxi. 10), with obvious reference to Dan. ii. 35.

they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 is it lawful for us to give tribute unto Cesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image

19. *against them*] This decidedly shews the *primary* sense of the parable. After this parable Our Lord added the Parable of the Marriage of the King's Son. Thus in three continuous parables He convicted the priests and scribes (1) of false professions; (2) of cruel faithlessness; (3) of blind presumption. This with their public humiliation about John's Baptism made them thirst for speedy vengeance.

20—26. *The First Captious Question—the Tribute Money*

20. *And they watched him*] Comp. ch. vi. 7, xiv. 1, xvii. 20. *spies*] Lit. **liers in wait.** *they*] i.e. the priests. *unto the power and authority of the governor*] Rather, **to the (Roman) magistracy and to the jurisdiction of the procurator.** Comp. ch. xii. 11. We see from M. and Mk. that this plot sprang from an unholy alliance of Pharisees with Herodians.

21. *Master, we know, &c.*] There is something in this fawning malice, and treacherous flattery, almost as repulsive as the kiss of Judas. *neither acceptest thou the person of any*] Gal. ii. 6.

22. *is it lawful for us to give tribute unto Cesar, or no?*] "A poll-tax paid direct to the Emperor's treasury, and hated specially by the Jews, because it proved their subjection to a foreign power, and also because the coin demanded bore the Emperor's head" (*Sir A. Hort*). A clever dilemma—if He said "It is lawful," the *Pharisees* hoped at once to undermine His popularity with the multitude. If He said "It is not lawful" (Deut. xvii. 15), the *Herodians* could at once hand Him over, as a traitor, to the secular power.

23. *Why tempt ye me?*] i.e. **put to the proof.** But R.V. omits here.

24. *Shew me a penny*] A *denarius*; see p. 49. We see from Mk.

and superscription hath it? They answered and said, Cesar's. ²⁵And he said unto them, Render therefore unto Cesar the *things* which be Cesar's, and unto God the *things* which be God's. ²⁶And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

²⁷Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, ²⁸saying, Master, Moses wrote unto us, If any

xii. 15, 16 that they were obliged to borrow the heathen coin from one of the tables of the money-changers. They would only carry Jewish money in their own girdles. *Whose image and superscription hath it?*] The *image* was the Emperor's head, the *superscription* the printed legend on the coin. To spare the feelings of the Jews, who regarded the Emperor's head as idolatrous, a special coinage had been struck for Judaea, bearing the name of the Emperor and emblems, such as the palm or a lily in place of his head. On this occasion it would seem that the penny shewed not the name only, but the likeness also, of the Emperor. It may have been a foreign coin.

²⁵. *Render therefore unto Cesar...*] *Render*, i.e. pay as *due*, not *give* as in v. 22. Our Lord's reply was the fullest and most satisfactory possible. He simply appealed to the facts, without either pleading the cause of Rome or condemning national aspirations. The Jews *were* under the dominion of Rome, and moreover God had permitted it. It was God's will therefore that they should "be in subjection to the higher power" (comp. Rom. xiii. 1), and to rebel against that power was not an act of high-principled patriotism, preferring God to Caesar, but mere disloyalty to both Caesar and God. *and unto God*] A double stroke. The coin had shewn that loyalty to Caesar was loyalty to God also. but there was a wider loyalty to God, which was being egregiously broken by setting traps for His beloved Son, and plotting against His life, and by their whole antagonism to Him (comp. J. v. 23).

²⁶. *and they marvelled*] The answer was clever, as escaping the snare not by an artifice but by penetrating to the deepest principle.

27—40. *The Second Captious Question—the Resurrection*

²⁷. *certain of the Sadducees*] See p. 7 and on v. 1.

²⁸. *Moses wrote unto us*] The Law of levirate marriage is given in Deut. xxv. 5. Its object was to preserve families, and the first-

man's brother die, having a wife, and he die without children, that his brother should take *his* wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 neither can they die any more: for they are equal unto *the* angels; and are the children of God, being the children of the

born son of the second union was reckoned as the son of the dead brother. The Sadducees were peculiar in holding that it applied only in the case of a wife betrothed but not wedded.

29. *There were therefore seven brethren*] In M. xxii. 25 it runs "*there were with us,*" as though they were alluding to an actual case.

33. *whose wife of them is she?*] This question about the husband of the "Sevenfold widow" was one of the materialistic objections to the Resurrection, which as an insipid "difficulty" had often been discussed in Jewish schools.

It aimed at making Our Lord, and the doctrine of the Resurrection, ridiculous. Its plausibility consisted in an assumption that the conditions of this life will apply in the next. Our Lord answers it by attacking this premiss, and shewing that His questioners were ignorant of the Divine power. He goes on however to prove that they misunderstood the Scriptures on which they rested their disbelief in a future life.

34. *The children of this world*] or **age** (R.V. mg.).

36. *neither can they die any more*] Rev. xxi. 4; 1 Cor. xv. 52. *equal unto the angels*] Like the angels in being immortal, but superior to them in privileges (Heb. i. 4, ii. 5-8). *the children*

resurrection. ³⁷Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ³⁸For he is not a God of the dead, but of the living: for all live unto him.

³⁹Then certain of the scribes answering said, Master, thou hast well said. ⁴⁰And after that they durst not ask him any *question at all*. ⁴¹And he said unto them,

of God, being the children of the resurrection] “I am the resurrection, and the life,” J. xi. 25. The life after the Resurrection will not be a reproduction of this. All that is best here is perpetuated there, but not the limitations. Comp. 1 Cor. xv. 39—44. Marriage and friendship may find a much wider fulfilment. *the angels*] whose existence the Sadducees denied (Acts xxiii. 8). JESUS maintains both this and the Resurrection, shewing that the whole standpoint of the Sadducees is wrong.

^{37.} *even Moses*] He proceeds to attack them on the ground of Scriptural proof, using the Pentateuch, which would be most sure to command the respect of critics who rejected the scribes’ traditions. The questioners had cited Moses (v. 19); Moses shall be cited against them. *at the bush*] R.V. **in** the place concerning **the Bush**, i.e. in that section of Exodus (Ex. iii.) which they called by that name, just as they called 2 Sam. i. “the Bow” and Ezek. i. “the Chariot.” Comp. “in Elias,” Rom. xi. 2 (marg.).

^{38.} *he is not a God of the dead, but of the living*] The Pharisees had endeavoured to draw proofs of immortality from the Law, i.e. from Numb. xv. 31. In later times they borrowed this proof from CHRIST. The argument is that God would never have called Himself “the God of Abraham, of Isaac, and of Jacob,” if these patriarchs, after brief and sad lives, had become mere heaps of crumbling dust. *for all live unto him*] i.e. all who have been in communion with God have touched eternal life; comp. Ps. xvi. 10.

^{39.} *Then certain of the scribes*] Even the Pharisees could not fail to see the luminous wisdom of Our Lord’s reply.

^{40.} *any question*] i.e. any *captious* question.

41—44. *The Lord’s Counter-Question—the Son of David*

Our Lord has replied to four questions: He now takes the aggressive, and in so doing practically supplies an answer both to

How say they that Christ is David's son? ⁴²And David himself saith in the book of Psalms, The LORD said to my Lord, Sit thou on my right hand, ⁴³till I make thine enemies thy footstool. ⁴⁴David therefore calleth him Lord, how is he then his son?

⁴⁵Then in the audience of all the people he said unto his disciples, ⁴⁶Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; ⁴⁷which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

the challenge of His authority (ch. xx. 2) and also to the coming charge of blasphemy in making Himself the Son of God.

41. [*Christ*] R.V. **the Christ**, i.e. **the Messiah**; see p. 9.

42. [*David himself saith*] Our Lord acquiesces in the common belief of His time that Ps. cx. was written by David. That is not however essential to His argument.

44. [*how is he then his son?*] To a Jew it was inconceivable that a father, or ancestor, should call his son "Lord." If such majesty is attributed by the Psalmist to the great Son of David, he must be more than a mere human descendant. The Messiah to come, as O.T. itself witnesses, is not only a King of Israel.

45—47. *Warning against the Scribes*

45. [*in the audience of all the people*] Rather, **while all the people were listening**. Here followed the final rupture of JESUS with the authorities—political, social and religious—of His nation.

46. [*to walk in long robes*] with special conspicuousness of fringes, Numb. xv. 38—40. [*greetings in the markets...*] See on ch. xi. 43.

47. [*which devour widows' houses*] Josephus expressly tells us that the Pharisees had large female followings. [*for a shew*] Rather, **in pretence**. Their hypocrisy was notorious. [*long prayers*] Such as the twenty-six forms of prayer at ablution; the Eighteen Benedictions, &c. [*greater damnation*] R.V. **condemnation**, i.e. a severer judgment.

This warning is far more fully given in M. xxiii., where the term *Pharisees* is coupled with *scribes*. Here they are charged with (1) pride and display, (2) avarice, (3) ostentatious piety.

21 And he looked up, and saw the rich *men* casting their gifts into the treasury. ²And he saw also a certain poor widow casting in thither two mites. ³And he said, Of a truth I say unto you, that this poor widow hath cast in more than *they* all: ⁴for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

⁵And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, ⁶*As for these things* which ye behold, the days will come, in the which there shall not be left one stone upon another,

XXI. 1—4. *The Widow's Mites*

1. *into the treasury*] A colonnade in the Court of the Women, under which stood thirteen chests with mouths shaped like trumpets, into which offerings for thirteen specified objects were cast. Our Lord left the Court of the Gentiles, in which all the trying controversy since ch. xx. 1 had taken place, moved up into the inner court, and sat down there.

2. *two mites*] “which make a farthing” (Mk. xii. 42). See p. 49. Note that she cast in *both*, and this is the point of the whole.

4. *of their abundance*] R.V. **superfluity**. Not the amount given, but the amount of self-denial involved, measures the value of the gift.

5—7. *The Doom of the Temple, and the Question about the End*

5. *as some spake*] JESUS leaves the Temple courts by the Eastern Gate, descending to the Valley of the Kidron, in order to reach the Mt of Olives. *with goodly stones*] Bevelled blocks of stone, of which some are thirty feet long and six high. *and gifts*] Rather, **sacred offerings** (Ps. lxii.), such as the golden chain of Agrippa; the golden vine with its vast clusters given by Herod, &c. Hence Tacitus calls it “a temple of immense opulence” (*Hist.* v. 8).

6. *there shall not be left one stone upon another*] See on ch. xix. 44. This was fulfilled in spite of the strong wish of Titus to spare the Temple. He was himself so amazed at the massive structures that he could only see in his conquest the hand of God (Josephus, *Jewish War*, vi. 9, § 1).

that shall not be thrown down. ⁷ And they asked him, saying, Master, but when shall these *things* be? and what sign *will there be* when these *things* shall come to pass?

⁸ And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. ⁹ But when ye shall hear of wars and commotions, be not terrified: for these *things* must first come to pass; but the end is not by and by.

¹⁰ Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: ¹¹ and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall

7. *they asked him*] The questioners were Peter and James and John and Andrew (Mk. xiii. 3). *when...and what sign*] Our Lord leaves the former question unanswered (see on ch. xvii. 20).

8—28. *Signs of the End*

Vv. 8—11 refer to false Messiahs, wars and disasters—coming troubles in general;

vv. 12—19 refer to the trials and persecutions of Christians;

vv. 20—24 refer to fortunes of the Christian Church up to the Fall of Jerusalem;

vv. 25—28 refer to the Second Coming;

while *vv.* 29—36 give practical lessons for conduct in preparation for the Judgment.

8—11. *Coming Troubles*

8. *for many shall come in my name*] Such a false CHRIST was Bar-Cocab in A.D. 132—135, who led a revolution against the Romans declaring that he was the Messiah.

9. *wars and commotions*] The best comment on the *primary* fulfilment of this Discourse is the *Jewish War* of Josephus, and the *Annals* and *History* of Tacitus. *commotions*] R.V. **tumults**,

conditions of instability and rottenness, the opposite to *peace*. 1 Cor. xiv. 33; Jas. iii. 16. Such commotions were the massacre of 20,000 Jews in their fight with the Gentiles at Caesarea; the assassinations or suicides of Nero, Galba, Otho, and Vitellius; the civil wars, &c. *by and by*] R.V. **immediately**. Comp. ch. xvii. 7.

11. *earthquakes*] Tac. *Hist.* i. 2. *pestilences*] Josephus

there be from heaven. ¹²But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to *the* synagogues, and into prisons, being brought before kings and rulers for my name's sake. ¹³And it shall turn to you for a testimony. ¹⁴Settle *it* therefore in your hearts, not to meditate before *what* ye shall answer: ¹⁵for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. ¹⁶And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. ¹⁷And ye shall be hated of all *men* for my name's sake. ¹⁸But there shall not a hair of your head perish. ¹⁹In your patience possess ye your souls.

(*Jewish War*, vi. 9, § 3) mentions both pestilence and famine as the immediate preludes of the storming of Jerusalem. *fearful sights*] See *Wisdom* xvii. 1—22. *signs...from heaven*] Tacitus and Josephus mention these portents.

12—19. *Trials and Persecutions of Christians*

^{12.} *they shall lay their hands on you, &c.*] The best comment on the whole verse is found in *Acts* iv. 3, v. 17—41, vi. 11—13, xii. 2, xvi. 19—39, xxv. 23; 2 *Tim.* iv. 16, 17. *Comp. J.* xv. 20, xvi. 2, 3.

^{13.} *for a testimony*] See *Mk.* xiii. 9; *Phil.* i. 28; 2 *Thess.* i. 5.

^{14.} *not to meditate before*] *Comp. ch.* xii. 11.

^{15.} *I will give you a mouth*] as in *Ex.* iv. 11, 12; *Jer.* i. 9; *Is.* vi. 6. *shall not be able to gainsay*] See *Acts* iv. 14, vi. 10.

^{16.} *ye shall be betrayed*] In consequence of the disunions prophesied in *ch.* i. 34, xii. 53; *M.* x. 21. *some of you*] Of the four to whom He was immediately speaking, perhaps all, and certainly two, were martyred.

^{17.} *hated of all men*] *ch.* ii. 34, vi. 22; *J.* xvii. 14; 1 *Pet.* iv. 14, 16; *Acts* xxviii. 22, xxiv. 5; 1 *Pet.* ii. 12, iv. 14. "A malefic, an excessive, execrable superstition" (*Tacitus*, *Pliny*, *Suetonius*), "Away with the goddess!" "The Christians to the lions!" were common cries.

^{18.} *not a hair of your head*] for they are "all numbered," *M.* x. 30.

^{19.} *possess ye*] *R.V.* **ye shall win your souls** or (mg.) **lives**. *Mk.* xiii. 13. The need of patience and endurance to the end is very prominently inculcated in the *N.T.*, *Rom.* v. 3; 2 *Thess.* vii. 4; *Heb.* x. 36; *Jas.* i. 4, &c.

²⁰ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹ Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²² For these be *the* days of vengeance, that all *things* which are written may be fulfilled. ²³ But woe unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon this people. ²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the

20—24. *The Christian Church and the Fall of Jerusalem*

20. *Jerusalem compassed with armies*] See on ch. xix. 43.

21. *them which are in Judea*] This expression again most clearly proves what was the *near horizon* of this prophecy. *flee to the mountains*] The Christians, in consequence of *this* warning, fled, before the siege, *out of Judaea*, to the little Peraean town of Pella, among the Trans-jordanic hills. *in the midst of it*] R.V. **her**, i.e. Jerusalem. *countries*] R.V. **country**.

22. *the days of vengeance*] See Dan. ix. 26, 27. Josephus again and again calls attention to the abnormal wickedness of the Jews as the cause of the Divine retribution which overtook them. *all things which are written*] See ch. xix. 42; Is. xxix. 2—4; Hos. x. 14, 15; Dent. xxviii. 49—57; 1 K. ix. 6—9; Ps. lxxix. 1—13; Mic. iii. 8—12.

23. *woe unto them that are with child*] The “woe” is only an expression of pity for them because their flight would be retarded or rendered impossible. *great distress...and wrath*] 1 Thess. ii. 16, “Wrath is come upon them to the uttermost.” Josephus says that, when there were no more to plunder or slay, after “incredible slaughter and miseries,” Titus ordered the city to be razed so completely as to look like a spot which had never been inhabited (*Jewish War*, vi. 10, vii. 1).

24. *fall by the edge of the sword*] 1,100,000 Jews are said to have perished in the war and siege. “It seems as though the whole race had appointed a rendezvous for extermination.” Renan. *led away captive into all nations*] Josephus speaks of 97,000 Jews sent to various provinces and to the Egyptian mines (*Ib.* vi. 9). *shall be trodden down of the Gentiles*] So that the very thing

Gentiles be fulfilled. ²⁵And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ²⁶men's hearts failing them for fear, and *for* looking after those *things* which are coming on the earth: for the powers of heaven shall be shaken. ²⁷And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸And when these *things* begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh.

²⁹And he spake to them a parable; Behold the fig

happened which the Maccabees had tried to avert by their fortifications (1 Macc. iv. 60). All sorts of Gentiles—Romans, Saracens, Persians, Franks, Norsemen, Turks—have “trodden down” Jerusalem since then. *until the times of the Gentiles be fulfilled*] By the times—“seasons” or “opportunities” of the Gentiles—is meant the period allotted for their full evangelisation. Rom. xi. 25.

25—28. *The Second Coming of CHRIST.*

^{25.} *signs in the sun, and in the moon, and in the stars*] The articles should be omitted, as in R.V. These signs are mainly metaphorical—the eclipse of nations and the downfall of potentates—though there may be literal fulfilments also. The language is that of the ancient prophets, Amos viii. 9; Joel ii. 30, 31; Ezek. xxxiii. 7, 8, as in Rev. vi. 12—14. *the sea and the waves roaring*] The raging sea is the sea of nations, Jude 13; Rev. xvii. 15.

^{27.} *coming in a cloud*] *Metaphorically* in great world crises (M. xvi. 17, 28); *actually* at the Last Coming. Acts i. 11; M. xxvi. 64; Rev. xiv. 14. Dan. vii. 13, 14, *there came with the clouds of heaven one like unto a son of man...and there was given unto him dominion, and glory, and a kingdom.* “In Daniel the Man who comes in the clouds represents the kingdom of saints which is to supersede the heathen empires indicated by the Four Beasts....In Jesus the kingdom of regenerate humanity will find its Head, and His manifestation in that capacity is to be the crowning revelation of the future” (*Swete*). On the title *Son of Man* see p. 10.

^{28.} *look up*] The “earnest expectation” of the creature, Rom. viii. 19, 23.

29—36. *Practical Lessons*

In this section Our Lord answers the Apostles' questions of v. 7. as far as it is possible to answer them.

tree, and all the trees; ³⁰ when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ³¹ So likewise ye, when ye see these *things* come to pass, know ye that the kingdom of God is nigh at hand. ³² Verily I say unto you, This generation shall not pass away, till all be fulfilled. ³³ Heaven and earth shall pass away: but my words shall not pass away.

³⁴ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of *this* life, and so that day come upon you unawares. ³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁶ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these *things* that shall come to pass, and to stand before the Son of man.

32. *This generation shall not pass away, till all be fulfilled*] This verse has a nearer and a farther meaning. That very generation would not have passed when, 40 years later, the Jewish nation was crushed, and the Mosaic dispensation rendered impossible. But *genea* also means race, and the Jewish race shall last till the end of all things.

33. *Heaven and earth shall pass away*] 2 Pet. iii. 7; Is. li. 6; Ps. cii. 26. *but my words shall not pass away*] Rather, **my sayings**, my utterances. Is. xl. 8.

34. *surfeiting*] The headache after drunkenness. *drunkenness*] Comp. Rom. xiii. 13. Hence the exhortation "be sober," 1 Pet. iv. 7; 1 Thess. v. 6. *cares of this life*] Comp. M. xiii. 22. The surfeit of *yesterday*; drunkenness of *to-day*; cares for *to-morrow* (Van Oosterzee).

35. *as a snare*] Eccles. ix. 12; Is. xxiv. 17; Rom. xi. 9; 1 Tim. iii. 7.

36. *pray always*] ch. xviii. 1; Eph. vi. 18. R.V. **watch ye at every season, making supplication.** *accounted worthy*] See on ch. xx. 35. *to stand before the Son of man*] Ps. i. 5; Mal. iii. 2. *the Son of man*] See p. 10. On this day Our Lord also uttered the Parables of the Ten Virgins and of the Talents, and other warnings (M. xxv.).

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

xxii. 1—6. *Wednesday in Holy Week*

22 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people.

37, 38. *How JESUS spent the last Public Days of His Ministry*

37. *in the day time*] Rather, **during the days.** The notice is retrospective, applying to Palm Sunday, and the Monday and Tuesday in Passion Week. After Tuesday evening He never entered the Temple again. Wednesday and Thursday were spent in absolute and unrecorded retirement, perhaps with His disciples in the house at Bethany, until Thursday evening when He went into Jerusalem again for the Last Supper. *at night*] Rather, **during the nights.** *and abode*] Literally, **used to bivouac**; it is very probable that He slept in the open air with His disciples, as is very common with Orientals. He would be safe on the slopes of Olivet, among the booths of the Galilaean pilgrims; see ch. xxii. 39; J. xviii. 1, 2. *in the mount*] Literally, **into**; i.e. He went to, and stayed upon.

38. *in the temple*] Comp. ch. xix. 47; Acts v. 21. They came for the last time on Tuesday morning. On the Thursday morning. Nisan 13, Our Lord woke never to sleep on earth again.

XXII. 1, 2. *Approach of the Passover. The Purpose of the Priests*

In this narrative of the Last Supper, Passion, Trial, and Crucifixion, the chief points peculiar to St Luke are in ch. xxii. 8, 15, 24, 28—30, 43, 44, 61, xxiii. 2, 5—16, 27—31, 34, 39—43, 46, 51.

1. *which is called the Passover*] This little explanation shews most clearly that St Luke is writing mainly for Gentiles. The Passover began on the evening after the sunset which closed the 13th Nisan. The Passover Lamb was killed shortly before the sunset which concluded the 14th of Nisan, and eaten in the evening which commenced the 15th of Nisan. The Feast of Unleavened Bread began at the same sunset and lasted seven days, until the sunset which ended the 21st of Nisan; see Exod. xii. 18.

2. *the chief priests and scribes*] From M. xxvi. 3 we learn that

³Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. ⁴And he went his way, and communed with the chief priests and captains, how he might betray him unto them. ⁵And they were glad, and covenanted to give him money. ⁶And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

there was a meeting of the Sanhedrin (see p. 6) in the house of Caiaphas, perhaps on Wednesday. At an earlier meeting, related in J. xi. 47—52, Caiaphas had said that it was “expedient that one man should die for the people.”

3—6. *The Priests and the Traitor*

3. *Then entered Satan into Judas*! No other expression seems adequately to explain his wickedness. It began in avarice, disappointment, and jealousy; and, when he had long weakened his soul by indulgence in these dark, besetting sins, the imaginary loss of the “300 pence” of which he would have had the disposal (J. xii. 4, 5; Mk. xiv. 10),—the now undisguised announcement of Our Lord that He should be not only rejected, but *crucified* (M. xx. 19), formed the climax of his temptations:—and then, at last, the tempting opportunity met the susceptible disposition. See p. 39.

4. *communed*] Spoke with. *captains*] The *Levitic* captains of the Temple who kept order during the feasts. There was strictly only one who bore the title of “the general of the Temple”—“man of the mountain of the House” (see Neh. ii. 8, vii. 2; Jer. xx. 1; 2 Macc. iii. 4); but he had guards under him.

5. *they were glad*] This spontaneous offer—and that too from one of CHRIST’s immediate followers—seemed to solve all their difficulties. *covenanted*] In M. xxvi. 15 it is said that they “paid” him the money. This was perhaps done at a second meeting. *to give him money*] The proposal came from the wretched man himself (M. xxvi. 15). The paltry sum given (M.)—30 shekels, about £4 (see p. 49), the price given for the meanest slave—shews that this sum was either regarded as *earnest-money*, or more probably that the priests felt themselves quite able to carry out their plot, though less conveniently, without any aid from Judas.

6. *sought opportunity*] Doubtless he was baffled at first by the entire and unexpected seclusion which JESUS observed on the Wednesday and Thursday. *in the absence of the multitude*] R.V. mg. **without tumult.**

xxii. 7—53. *Thursday in Holy Week*

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou *that* we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and

7—13. *Preparation for the Passover*

7. *the day of unleavened bread*] L., like M. and Mk., seems to fix this day as the 14th Nisan, when the Passover was killed, and to describe the meal in the evening as a Passover meal, after the 15th Nisan had begun. See however pp. 32, 33. *the passover*] i.e. the Paschal victim; comp. 1 Cor. v. 7. *must be killed*] R.V. **sacrificed.**

10. *a man...bearing a pitcher of water*] A very unusual sight in the East, where the water is drawn by women. The "man bearing a pitcher of water" may have even been the Evangelist St Mark, in the house of whose mother, and probably in the very upper room where the Last Supper was held, the disciples used at first to meet (Acts xii. 12).

11. *goodman*] See on ch. xii. 39.

12. *upper room*] The usual place of resort for large gatherings in a Jewish house; probably the very room which also witnessed the appearance of the Risen CHRIST to the Twelve, and the Descent of the HOLY GHOST at Pentecost. *furnished*] with divans, cushions, &c. Ezek. xxiii. 41.

14—38. *The Last Supper*

For the order of the events of this evening and the next day see p. 27 and also pp. 18, 19.

14. *when the hour was come*] If the meal was intended to be

the twelve apostles with him. ¹⁵ And he said unto them, With desire I have desired to eat this passover with you before I suffer: ¹⁶ for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. ¹⁷ And he took *the* cup, and gave thanks, and said, Take this, and divide *it* among yourselves: ¹⁸ for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

¹⁹ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

directly Paschal, this would be "between the two evenings" (Ex. xii. 6 mg.). *he sat down* Lit. **reclined**. St John was next to Our Lord, so that he "leant on JESUS' bosom" (J. xiii. 23, 25), probably on His right side. At the first Passover the meal was eaten standing, because of the hasty departure (Exod. xii. 11), but later the Rabbis ordered that the partakers should recline "as free men."

15. *With desire I have desired*] A Hebrew idiom for "I earnestly desired." M. xiii. 14, &c. *to eat this passover*] The expression may perhaps point to the fact that *this* was not the actual Jewish Paschal meal, but one which was intended to supersede it by a Passover of far more divine significance.

16. *until it be fulfilled in the kingdom of God*] i.e. until the true Passover has been offered by My death, and so the new Kingdom established. Comp. v. 18.

17. The cup mentioned in this verse has been supposed to be the *third* cup of wine in the Jewish ceremonial; and the actual chalice of the Eucharist (the "cup of blessing," 1 Cor. x. 16) is identified with the *fourth* cup.

19. *he took bread*] The account in St Luke closely agrees with that given by St Paul (1 Cor. xi. 23—26), which he "received from the Lord." *This is my body*] Comp. "I am the door," J. x. 7. "That rock *was* CHRIST," 1 Cor. x. 4. "The bread which we break, is it not the communion of the body of CHRIST?" 1 Cor. x. 16. *which is given for you*] There is some doubt whether these words and the words *which is shed for you* in v. 20 stand in the original text of L., but their substance occurs in the other authorities. *in remembrance of me*] The emphasis is on the *Me*. The Christian Passover was no more to be in remembrance of the deliverance from Egypt, but of that far greater deliverance wrought by CHRIST.

²⁰ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

²¹ But behold, the hand of him that betrayeth me is with me on the table. ²² And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. ²³ And they began to inquire among themselves, which of them it was that should do this *thing*.

²⁴ And there was also a strife among them, which of them should be accounted the greatest. ²⁵ And he said

20. *testament*] R.V. **covenant.** *in my blood*] i.e. ratified by My blood shed for you, Heb. ix. 15, 18—22; 1 Cor. xi. 25. "The New Covenant in My Blood" refers to Ex. xxiv. 8, where blood is the symbol of the *Old Covenant* between God and His newly established people at Sinai. The blood, sprinkled half upon the altar (the seat of God) and half upon the people, was a *living bond*. But the New Covenant has a far richer and fuller meaning. The new Sacrifice contains all that as history progressed came to be foreshadowed in the Peace-Offering (*communion*), in the Whole Burnt-Offering (*entire devotion*) and in the Sin-Offering (*repentance and forgiveness for unwitting offences*). Further it applied to *wilful sin*, as well as inadvertent transgression. It was also the sacrifice, not of a mere substituted victim, but of *One vitally united to every man*, the Son of man, the Head of all the members of the Body. Hence the New Covenant fulfilled all that was promised in Jeremiah xxxi. 31 ff. *shed*] R.V. **poured out.**

21. *the hand of him that betrayeth me*] For fuller details of this last awful warning to Judas, and of the intimation of the person intended to His nearest disciples, see M. xxvi. 21—25, &c.

22. *the Son of man*] See p. 10. *goeth*] i.e. *pursues the appointed path.* *as it was determined*] i.e. in fulfilment of O.T. predictions, such as Is. liii.* *by whom*] R.V. **through whom.** The Divine purpose does not excuse the human instrument, either Judas or the chief priests.

23. *to inquire among themselves*] The pathetic details are given by St John.

24. *And there was also a strife*] "An ambitious contention." It is probable that this dispute arose while they were taking their places at the couches, and may possibly have been occasioned by some claim made by Judas for official precedence. Comp. ch. ix. 46.

unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. ²⁶But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. ²⁷For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. ²⁸Ye are they which have continued with me in my temptations. ²⁹And I appoint unto you a kingdom, as my Father hath appointed unto me; ³⁰that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

³¹And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that *he* may sift *you* as wheat: ³²but I have prayed for thee, that thy faith fail not:

25. *exercise lordship*] Peter learnt this lesson well. 1 Pet. v. 3. *are called benefactors*] A name often inscribed on coins, e.g. of Syrian tyrants.

26. *let him be* R.V. **let him become.** *the younger*] who in Eastern families often fulfils menial duties. Acts v. 6.

27. *I am among you as he that serveth*] See M. xx. 28; Phil. ii. 7. J. recounts the beautiful acted parable of the Lord washing the disciples' feet (J. xiii. 1—20). L. omits this, as also the words to Judas and his going forth into the night (J. xiii. 27—30).

28. *in my temptations*] See on ch. iv. 13.

29. *I appoint unto you a kingdom*] See ch. xii. 32; 2 Tim. ii. 12. The verb *appoint* in Greek corresponds to the substantive *covenant* in v. 20.

30. *sit on thrones*] Our Lord here perhaps designedly omitted the word "twelve," M. xix. 28 (Rev. iii. 21). *judging*] 1 Cor. vi. 2.

31. *Simon, Simon*] The repetition of the name gave combined solemnity and tenderness to the appeal (comp. ch. x. 41). *Satan hath desired to have you*] Rather, **Satan demanded you** (plur.). *that he may sift you*] Satan, too, has his winnowing fan, that he may get his chaff. Judas has been already winnowed away from the Apostolic band, and now Satan demands Peter (comp. Job i. 9).

32. *I have prayed for thee*] Rather, **I made supplication concerning thee**, shewing that Peter, the most confident, was at

and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, *the* cock shall not crow this day, before that thou shalt thrice deny that *thou* knowest me. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any *thing*? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the

that moment the most imperilled, though Jesus had prayed for them all (J. xvii. 9, 11). *that thy faith fail not*] The word means "fail not utterly, or finally." *when thou art converted, strengthen thy brethren*] R.V. **when once thou hast turned again, stablish thy brethren.** Comp. Ps. li. 13 (J. xxi. 17).

33. *I am ready to go with thee, both into prison, and to death*] R.V. **with thee I am ready to go both to prison and to death.** This "flaring enthusiasm" is always to be suspected of weakness. Prov. xxviii. 26; 1 Cor. x. 12.

34. *Peter*] The only occasion on which JESUS is recorded to have used to him the name He gave. It is used to remind him of his *strength* as well as his weakness. *the cock shall not crow this day*] It was, perhaps, already past midnight. St Mark says more exactly (ch. xiv. 30) "shall not crow *twice*."

35. *without purse...*] See ch. ix. 3, x. 4.

36. *But now*] Instead of the friendliness which had hospitably met all their needs they must now expect hostility, such as would require armed resistance (contrast ch. x. 3). *he that hath no sword, let him sell his garment, and buy one*] R.V. **he that hath none** (either purse or scrip to buy a sword with), **let him, &c.** Of course the expression was not meant to be taken with unintelligent literalness.

37. *yet*] R.V. omits. *he was reckoned among the transgressors*] Is. liii. 12. This quotation suggests that the whole tragical drama of Is. liii.—the rejection, the sacrifice, and also the triumphant issue—was about to be enacted. *an end*] R.V. **fulfilment.**

things concerning me have an end. ³⁸And they said, Lord, behold, here *are* two swords. And he said unto them, *It is enough.*

³⁹And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. ⁴⁰And when he was at the place, he said unto them, Pray that *ye* enter not into temptation. ⁴¹And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴²saying, Father, if thou be willing, remove this cup from me: nevertheless not my

^{38.} *here are two swords.* It was a last instance of the stolid literalism by which they had sometimes vexed Our Lord (comp. M. xvi. 6—12). *And he said unto them, It is enough*] Not of course meaning that two swords were enough, but sadly declining to enter into the matter any further, and leaving them to meditate on His words.

39—46. *The Agony in the Garden*

^{39.} *And he came out*] St John supplies many additional particulars; see p. 18. *to the mount of Olives*] Down the valley over the dry wady of the Kedron, and then up the green slope beyond it to the garden of Gethsemane, "the oil press," which is about half a mile from the city. *followed him*] The walk would be under the full Paschal moon amid the deep hush that falls over an Oriental city at night.

^{40.} *he said unto them*] First He left eight of them to sleep under the trees while He withdrew with Peter and James and John, whom He told to watch and pray. *temptation*] See v. 31. The disciples slept and therefore were unprepared and fell. They all forsook Him and fled, and Peter denied Him.

^{41.} *withdrawn*] R.V. **parted**. Perhaps He withdrew deeper into the shadow of the ancient olive-trees. *and kneeled down*] "and fell on His face," M. xxvi. 39.

^{42.} *if thou be willing*] The principle of His whole life of suffering obedience (J. v. 30, vi. 38). *this cup*] A metaphor for suffering assigned by God; comp. Ps. lxxv. 8; M. xx. 22, and see *cc.* 17—20. This prayer is an instance of the "strong crying and tears," amid which He "learned obedience by the things which He suffered," Heb. v. 7, 8. *not my will*] Comp. the third petition of the Lord's Prayer.

will, but thine, be done. ⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. ⁴⁵ And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, ⁴⁶ and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

⁴⁷ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. ⁴⁸ But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? ⁴⁹ When they which were about him saw what would follow, they said unto him, Lord, shall

^{43.} *there appeared an angel*] as after His Temptation, M. iv. 11.

^{44.} *being in an agony*] The word which occurs here only in the N. T. means intense struggle and pressure of spirit (M. xxvi. 37; Mk. xiv. 33). It was the mysterious burden of the world's guilt (2 Cor. v. 21). *as it were great drops of blood*] Such a thing as a "bloody sweat" seems not to be wholly unknown. St Luke does not however use the term "bloody sweat," but says that the dense sweat of agony fell from him "*like* blood gouts"—which may mean as drops of blood do from a wound.

^{45.} *sleeping for sorrow*] Rather the cause than the excuse (see M. xxvi. 41). St Luke here abbreviates the fuller records of M. and Mk.

^{46.} *temptation*] See v. 40.

47—53. JESUS is apprehended

^{47.} *behold a multitude*] Composed of Levitical guards under their "general"; a Roman chiliarch ("tribune"), with some soldiers, part of a maniple or cohort from the Fort of Antonia (J. xviii. 12); and some priests and elders with their servants. *one of the twelve*] Comp. v. 21; Ps. xli. 9; J. vi. 70.

^{48.} *with a kiss*] He exclaimed "Rabbi, Rabbi, hail" (Mk. xiv. 45); but received no "Peace to thee" in reply. Overacting his part, he not only kissed His Lord, but kissed Him fervently (the Greek word implies this).

^{49.} *they*] Specially Peter. *Lord, shall we smite with the*

we smite with the sword? ⁵⁰ And one of them smote the servant of the high priest, and cut off his right ear. ⁵¹ And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. ⁵² Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? ⁵³ When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

xxii. 54—xxiii. 56. *Good Friday*

⁵⁴ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. ⁵⁵ And when they had kindled a fire in the midst

sword?] The full reply of Our Lord on this incident must be found by combining M. xxvi. 53, J. xviii. 10, 11.

50. *the servant of the high priest*. Malchus. *right ear*] A specific touch given by L. alone.

51. *Suffer ye thus far*. Probably addressed to the captors, and meaning *Excuse thus much resistance*. It was probably during this pause that "all His disciples"—even Peter, even John—"forsook Him and fled."

52. *unto the chief priests...which were come to him*] The expression shews that these venerable persons had kept safely in the background. *thief*] R.V. **robber**. Am I one of the *Sicarii*, or bandits?

53. *this is your hour*] A reproach to them for their base, midnight secrecy. *the power of darkness*] Rather, **the authority**. The power is not independent, but delegated.

54—62. *St Peter's Denials*

For the *Trials of Our Lord* see pp. 28 to 31, and for *St Peter's Denials* p. 31.

54. *and led him*] with His hands bound, probably behind His back, J. xviii. 12. *Peter followed afar off*] "to see the end," M. xxvi. 58. It was a most unwise exposure of himself to temptation.

55. *they had kindled a fire*] The spring nights at Jerusalem, which is 2610 feet above the level of the sea, are often cold.

of the hall, and were set down together, Peter sat down among them. ⁵⁶But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This *man* was also with him. ⁵⁷And he denied him, saying, Woman, I know him not. ⁵⁸And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. ⁵⁹And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean. ⁶⁰And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. ⁶¹And the Lord turned, and looked upon Peter. And Peter remembered the word

hall] R.V. **court**, i.e. the courtyard upon which the rooms opened. *sat down among them*] i.e. among the servants of the High Priest.

^{56.} *a certain maid*] Apparently the portress (J. xviii. 17). Perhaps she thought she would be blamed for admitting a follower of the Prisoner, and did not intentionally tempt him (Bengel). She came up to him (M. xxvi. 19). *by the fire*] R.V. **in the light of the fire**.

^{57.} *denied him*] R.V. omits "him."

^{58.} *after a little while*] The trial before the Sacerdotal Committee naturally took some time, and they were awaiting the result. *another saw him*] After his first denial "before them all" (M. xxvi. 70) he probably hoped to shake off this dangerous curiosity. *Man*] A mode of displeased address, ch. xii. 14.

^{59.} *about the space of one hour after*] To St Peter it must have been one of the most terrible hours of his life. *another*] Here again the main charge was prominently made by *one*—a kinsman of Malchus, who had seen Peter in the garden (J.). *for he is a Galilean*] This they could at once tell by the misplaced gutturals of the provincial dialect which "betrayed him" (i.e. pointed him out).

^{60.} *Man, I know not what thou sayest*] St Luke drops a veil over the "cursing and swearing" which accompanied this last denial (M. xxvi. 74). *the cock crew*] Rather, **a cock**.

^{61.} *the Lord turned, and looked upon Peter*] St Luke alone preserves this most touching incident. Perhaps He was being led from one room to another at the moment, and was passing within view of the courtyard. *he had said*] See v. 34.

of the Lord, how he had said unto him, Before *the* cock crow, thou shalt deny me thrice. ⁶² And Peter went out, and wept bitterly.

⁶³ And the men that held Jesus mocked him, and smote him. ⁶⁴ And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee? ⁶⁵ And many other *things* blasphemously spake they against him. ⁶⁶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, ⁶⁷ Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe: ⁶⁸ and if I also ask *you*, you will not

^{62.} *went out*] into the night, but "to meet the morning dawn." and *wept*] "wept aloud." The first question of the portress, says Bengel, was not a great temptation, if you consider who the questioner was, but greater if you remember those who stood by. It was the very pettiness and unexpectedness of the attack that found Peter off his guard. He had bravely faced the armed force of the Temple police, &c. The first Denial made the next almost inevitable, and then as danger rose around him he was led on to the last and worst. Comp. his weakness in Gal. ii. 12, 13.

63—65. *The Mocking in the High Priest's House*

^{63.} *smote him*] Several forms of beating are referred to by the Evangelists in describing this pathetic scene. The priests of that day, and their pampered followers, were too much addicted to these brutalities (Acts xxi. 32, xxiii. 2).

^{64.} *blindfolded him*] The Romans covered the head of those condemned to death.

^{65.} *blasphemously*] R.V. **reviling him.**

66—71. *The Final Ecclesiastical Trial*

^{66.} *as soon as it was day*] The Oral Law decided that the Sanhedrin could only meet by daylight. *elders...chief priests...scribes*] The three constituent parts of the Sanhedrin; see p. 6. *their council*] *Where they met is uncertain.*

^{67.} *you will not believe*] As they had shewn already (J. viii. 53, x. 31).

^{68.} *if I also ask you, you will not answer*] (R.V. omits *me, nor*

answer me, nor let me go. ⁶⁹Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. ⁷¹And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him unto Pilate. ²And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King. ³And Pilate asked him, saying,

let me go.) This is Our Lord's protest against the illegal violence of the whole proceedings.

69. *Hereafter shall the Son of man sit on]* R.V. **But from henceforth shall the Son of man be seated at.** Our Lord at length answers. He would not refuse when adjured by the religious Chief of God's People, surrounded by its supreme Court. His answer is direct, and points out the startling consequence of His true nature and office, that He himself must at the great Assize be the Judge of those who were so maliciously and illegally judging Him. He quotes well-known passages, regarded as Messianic by his hearers, Dan. vii. 13 and Ps. cx. 1. *the Son of man]* See p. 10.

70. *Ye say that I am]* This answer neither affirms nor denies, but = **In your opinion it is so.**

71. *What need we any further witness?]* Caiaphas had made the same appeal to the audience at the night trial. St Luke here omits the remorse and horrible end of Judas, on which he touches in Acts i. 18.

XXIII. 1—7. *The Civil Trial, before Pilate*

1. *unto Pilate]* The fact that Our Lord "suffered under Pontius Pilate" is also mentioned by Tacitus (*Ann.* xv. 44). On Pilate, see p. 41. J. gives far the fullest account of this trial. See pp. 28, 29.

2. *forbidding to give tribute to Cesar]* This was a complete falsehood. It had been refuted by anticipation; see on ch. xx. 20—26. *that he himself is Christ a King]* The word "King" is an explanation to bring the case under the head of treason. CHRIST had always refused and prevented every effort to make Him a temporal king (J. vi. 15).

Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. ⁴Then said Pilate to the chief priests and to the people, I find no fault in this man. ⁵And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. ⁶When Pilate heard of Galilee, he asked whether the man were a Galilean. ⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. ⁸And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because *he* had heard many *things* of him; and he hoped to have seen some miracle done by him. ⁹Then he questioned *with* him in many

3. *Art thou the King of the Jews?*] Pilate only attends to the *third* charge, and asks CHRIST this question on the Roman principle that it was always desirable to secure the confession of the accused. *Thou sayest it*] See on ch. xxii. 70.

4. *I find no fault in this man*] This conclusion, which sounds so abrupt in St Luke, was the result of the conversation with Pilate in which Jesus had said, "My Kingdom is not of this world." It had convinced Pilate of His innocence, and he expressed his conviction in this unhesitating acquittal.

5. *And they were the more fierce*] This and similar expressions hardly convey to us the terrible violence and excitement of an Oriental mob. *Jewry*] R.V. **Judaea.** *beginning from Galilee*] See ch. iv. 14. This is mentioned to prejudice Pilate against Him, as he had a quarrel with the Galilaeans.

7. *he sent him to Herod*] St Luke alone preserves this interesting incident. He seems to have had special information about Herod's court. *who himself also was at Jerusalem*] "*also*," i.e. as well as Pilate. Herod lived at Tiberias, and Pilate at Caesarea. The two rulers had come to Jerusalem, Pilate to maintain order, Herod to gain popularity among his subjects by a decent semblance of conformity to the national religion, in attending the Passover.

8—12. *Before Herod*

8. *he had heard many things of him*] ch. ix. 7—9.

words; but he answered him nothing. ¹⁰And the chief priests and scribes stood and vehemently accused him. ¹¹And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. ¹²And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

¹³And Pilate, when he had called together the chief priests and the rulers and the people, ¹⁴said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault in this man *touching those things* whereof ye accuse him: ¹⁵no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. ¹⁶I will therefore chastise him, and release him. ¹⁷(For of necessity he must release one unto them at the feast.) ¹⁸And they cried

9. *he answered him nothing*] Is. liii. 7.

10. *and vehemently accused him*] They perhaps feared that Herod's well-known weakness might rob them of their prey.

11. *with his men of war*] Literally, **with his armies**, i.e. with his soldiers. *set him at nought*] Treating Him not as a criminal, but only as a person worthy of contempt. There were in all four mockings; see pp. 28—31. *in a gorgeous robe*] Lit.

bright raiment, Acts x. 30. Probably a *white* festal garment. *sent him again*] This involved a *second* distinct acquittal of Our Lord from every political charge brought against Him.

12. *were made friends together*] R.V. **became friends with each another**. Comp. Ps. ii. 1—3. *they were at enmity*] perhaps in consequence of the incident mentioned in ch. xiii. 1.

13—25. Before Pilate

13. *called together the chief priests*] This was a formal speech from a *bema* set on the tessellated pavement called by the Jews *Giabbatha* (J. xix. 13). This was the golden opportunity which Pilate should have seized in order to do what he knew to be right.

14. *and behold, I*] The *I* is emphatic; you bring a charge, I find it to be baseless.

15. *is done unto him*] R.V. **hath been done by him**.

16. *I will therefore chastise him*] See p. 29.

out all at once, saying, Away with this *man*, and release unto us Barabbas: ¹⁹(who for a certain sedition made in the city, and *for* murder, was cast into prison.) ²⁰Pilate therefore, willing to release Jesus, spake again to *them*. ²¹But they cried, saying, Crucify *him*, crucify him. ²²And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. ²³And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. ²⁴And Pilate gave sentence that it should be as they required. ²⁵And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

18. *all at once* i.e. the whole mob. The choice of Barabbas by the mob was not spontaneous; it was instigated by these priestly murderers. *release unto us Barabbas*] This was the last drop in the cup of Jewish iniquity. Comp. Acts iii. 14. *Barabbas*] See p. 35.

19. *who*] R.V. **one who**.

20. *spake again to them*] He did not make them a second speech, but simply *called out again* his question as to their choice.

21. *Crucify him, crucify him*] This wild and terrible outcry was provoked by Pilate's unjust question to them how he should deal with JESUS.

22. *the third time*] We can only obtain from all the four Evangelists, and especially from St John, a full conception of the earnestness with which Pilate strove to escape from the necessity of what he felt to be a needless crime. 1. He emphatically and publicly announced His perfect innocence. 2. He sent Him to Herod. 3. He made an offer to release Him as a boon. 4. He tried to make scourging take the place of crucifixion. 5. He appealed to compassion. All this, with other phases of these last scenes, will be found fully brought out in my *Life of Christ*, II. pp. 360—391.

23. *the voices of them and of the chief priests prevailed*] For the incidents which St Luke here omits see M. xxvii.; Mk. xv.; J. xviii., xix. To suppose that there was a *second* scourging after the sentence is a mistake. M. xxvii. 26 is retrospective.

25. *whom they had desired*] R.V. **whom they asked for**.

²⁶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that *he* might bear *it* after Jesus. ²⁷ And there followed him a great company of people, and of women, which also bewailed and lamented him. ²⁸ But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. ²⁹ For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps

26—32. *Simon the Cyrenian. The Daughters of Jerusalem*

26. *Simon, a Cyrenian*] The Cyrenians had a synagogue at Jerusalem (Acts ii. 10, vi. 9, xi. 20). Simon may have come to keep the feast. St Mark calls him "the father of Alexander and Rufus," *possibly* the Christians mentioned in Acts xix. 33; Rom. xvi. 13. *coming out of the country*] Not necessarily from labouring in the fields: still the notice accords with the many other incidental signs that this was not the feast-day, but the day preceding it. *on him they laid the cross*] Probably because Our Lord, enfeebled by the terrible scourging and by the long hours of sleepless agitation, was too weak to bear it. The condemned were usually obliged to carry the cross, or part of it, with their arms bound to the ends. Simon in a literal sense fulfilled the lot fore-shewn in ch. ix. 23.

27. *of women*] Some of them may have come to offer the anodynes which were supposed to be demanded by the Rabbinic interpretation of Prov. xxxi. 6. *bewailed*] Lit. **were beating their breasts for Him.**

28. *turning unto them, said*] The only recorded words between His condemnation and crucifixion. *Daughters of Jerusalem*] The wailing women were *not* therefore His former Galilaean followers (ch. viii. 2, 3). *for yourselves*] Some of them at least would survive till the terrible days of the Siege. *and for your children*] Comp. M. xxvii. 25, "His blood be on us *and* on our children."

29. *Blessed are the barren*] Comp. xi. 27; Hos. ix. 12—16. The words received their most painful illustration in the incident of the Siege, which had long been foretold in prophecy (Dent. xxviii. 53—57; Jer. xix. 9), that women were driven even to kill and eat their own children (Jos. *Jewish War*, v. 10, vi. 3).

which never gave suck. ³⁰Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. ³¹For if they do these *things* in a green tree, what shall be done in the dry? ³²And there were also two other, malefactors, led with him to be put to death.

³³And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ³⁴Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. ³⁵And the people stood beholding. And

30. *to the mountains, Fall on us]* Comp. Hos. x. 8.

31. *For if they do these things in a green tree, what shall be done in the dry?* Rather, **what must happen in the dry?** It can only mean either (1) "If they act thus shamefully while the tree of their natural life is still green, what horrors of crime shall mark the period of its blighting?" or (2) "If they act thus to Me the Meek and the Holy, what shall be the fate of these, the rebellious and false?" For the historic fulfilment in the horrors of a massacre so great as to weary the very soldiers, see Josephus, *Ib.* vi. 44.

32. *two other]* R.V. **two others.** Perhaps followers of the released Barabbas.

33—49. *The Crucifixion*

33. *Calvary]* R.V. **The skull.** It is nowhere in Scripture called "a hill," and it was certainly not in any sense a steep or lofty hill. The word Calvary does not occur in R.V. It is the Latin equivalent of Golgotha, and means "a skull." Like the French (*Chaumont*, this name might describe a low rounded hill.

34. *Father, forgive them]* Is. liii. 12. The first of the Seven Words from the Cross, for which see p. 33. St Luke here omits Our Lord's refusal of the *sopor*—the medicated draught, or myrrh-mingled wine (Mk. xv. 23; M. xxvii. 34), which, if it would have deadened His pains, would also have beclouded His faculties. *forgive them]* CHRIST died "for the remission of sins," M. xxvi. 28. *they know not what they do]* "Through ignorance ye did it," Acts iii. 17; 1 Cor. ii. 8. *they parted his raiment]* For fuller details see J. xix. 23, 24.

35. *beholding]* The word implies that they gazed as at a

the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. ³⁶ And the soldiers also mocked him, coming to *him*, and offering him vinegar, ³⁷ and saying, If thou be the King of the Jews, save thyself. ³⁸ And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

³⁹ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself

solemn spectacle, Ps. xxii. 17; Zech. xii. 10. *with them derided him*] R.V. **scoffed at him.** *if he be Christ, the chosen of God*] R.V. **if this is the Christ of God, his chosen.** Comp. ch. iv. 3, 9, ix. 20. **This** is contemptuous.

^{36.} *the soldiers also mocked him*] A quaternion of soldiers (J. xix. 53) with a centurion. *offering him vinegar*] By the word "mocked" seems to be meant that they lifted up to His lips the vessels containing their ordinary drink—sour wine (*posca*, J. xix. 29; comp. Num. vi. 3; Ruth ii. 14)—and then snatched them away. Probably a large earthen jar of *posca* for the use of these soldiers lay near the foot of the Cross (Ps. lxix. 21; J. xix. 29). All these insults took place during the earlier part of the Crucifixion, and before the awful darkness came on.

^{37.} *If thou be the King of the Jews*] as the title over Thy Cross asserts.

^{38.} *a superscription*] A *titulus* written in black letters on a board smeared with white *gypsum*, and therefore very conspicuous. *in letters of Greek, and Latin, and Hebrew*] R.V. omits these words here, but they stand in J. xix. 20. Thus the three great languages of the ancient world—the languages of Culture, of Empire, and of Religion—bore involuntary witness to CHRIST. *This is the King of the Jews*] The superscription is given differently by each Evangelist. It is very probable that the differences arise from the different forms assumed by the Title in the three languages. It will be seen that St Matthew's is an accurate combination of the three, *not one of which was an accusation.* For the attempts of the priests to get the superscription altered see J. xix. 21, 22.

^{39.} *one of the malefactors*] In St Matthew and St Mark we are told that *both* the robbers reproached Him (R.V.) during an early part of the hours of crucifixion. L. tells us that one *railed on* Him (in Greek *blasphemed* Him), i.e. used injurious and insulting language (comp. M. xxvii. 39).

and us. ⁴⁰ But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹ And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. ⁴² And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. ⁴³ And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

⁴⁴ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. ⁴⁵ And the sun was darkened, and the vail of the temple was rent in the midst. ⁴⁶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

40. *But the other.* The "Pentecost Robber" is called Dymnaus in the apocryphal *Gospel of Nicodemus*, &c. and a story is told that he had saved the Virgin and her Child from his execution during their flight into Egypt.

42. *And he said unto Jesus, Lord, remember me.* R V. *And he said, Jesus, remember me.* The answer was the same Saviour: see p. 2. *into thy kingdom.* R V. *in thy kingdom.*

43. *To day.* An unexpected boon, for the criminal often lingered in agony for more than two days. *To day shalt thou be with me in paradise.* *Paradise* is derived from a Persian word meaning a king's garden or pleasure.

44. *the sixth hour.* R. *noon.* *all the earth.* R V. *the whole land.*

45. *And the sun was darkened.* R V. *the sun's light failing.* That it could not have been due to an eclipse is certain, for the Passover moon was at the full. *the vail of the temple was rent in the midst.* The rent extended north to what was called the *Porcetheth*, which hung between the Holy Place and the Holy of Holies. It was very heavy, and opened with an axe. The significance of the rending of the veil is explained in *Heb. x. 19, 20*. A new and living way to the presence of God is opened through the Blood of Jesus.

46. *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.* A reference to *Ps. xxi. 29* comp. *Acts vii. 55*, *1 Pet. iii. 21*. *Thus*

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the *things* which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these *things*.

50 And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: 51 (the same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This

words have been among the dying utterances of St Polycarp, St Augustine, St Bernard, John Huss, Jerome of Prague, Luther, F. Xavier, Melancthon and Columbus. *he gave up the ghost*

None of the Evangelists use the word "He died"; probably because they wish to indicate the truth stated in J. x. 18, that He gave up His life "because He willed, when He willed, how He willed."

47. *the centurion*] who commanded the quaternion of soldiers. It is remarkable that St Luke gives us several instances of "good centurions," ch. vii. 2, xxiii. 47; Acts x. 1, xxii. 26, xxvii. 43. *he glorified God*] A notice characteristic of St Luke (ch. ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43). *this was a righteous man*

This remark might have been drawn forth by the silent majesty and holiness of the Sufferer. M. and Mk. say **a Son of God** (see R.V. mg. M. xxvii. 54, Mk. xv. 39).

48. *smote their breasts, and returned*] It must be remembered that the people had not acted spontaneously in this matter, but had been goaded on by the priests.

49. *stood afar off, beholding these things*] There is, perhaps, in the "afar off," a sad allusion to Ps. xxxviii. 11. See J. xix. 31—37.

50—56. *The Burial*

50. *Joseph*] See p. 39. *a good man, and a just*] The first word describes his moral character, the latter his strict religious life as an orthodox Jew. Rom. v. 7.

51. *the same had not consented to the counsel and deed of them*] Nicodemus, who assisted Joseph in the Burial, had been a protesting Councillor (J. vii. 50) on a former occasion. *Arimathea*] See p. 43. *also*] i.e. as well as CHRIST's open followers, but R.V. omits *also*. *waited for the kingdom of God*] See pp. 6, 7.

man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre *that was* hewn in stone, wherein never man before was laid. 54 And *that* day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath' day according to the commandment.

52. *went unto Pilate, and begged the body of Jesus*] This was a bold and perilous request; see Mk. xv. 44.

53. *wrapped it in linen*] R.V. **a linen cloth**. Comp. Mk. xiv. 51. On the part taken by Nicodemus in the Entombment, and the spices which he brought, see J. xix. 39, 40. *in a sepulchre that was hewn in stone*] This rock-hewn tomb (M., Mk., comp. Is. xxii. 16) was in a garden (comp. Jos. *Antiquities*, ix. 10, § 4; x. 3, § 2) adjoining the scene of the Crucifixion, if not an actual part of it (J. xix. 41). The mouth of these rocky tombs was closed with a large stone, called by the Jews *Gölal*, which could only be rolled there by the labour of several men (J. xi. 39). It was perhaps a wheel-shaped stone "much like a grindstone of four feet diameter," which would run in a rocky groove cut along the foot of the rock face.

54. *drew on*] Lit. **began to dawn**. This expression is used, although the Sabbath began at *sunset* (Mk. xv. 42), because the whole period of darkness was regarded as anticipatory of the dawn.

55. *the women also*] Mary of Magdala and Mary the mother of Joseph.

56. *they returned*] As the sunset was now rapidly approaching, they must have hurried home to complete their preparations before the Sabbath began. *prepared spices and ointments*] The spices are dry, the "perfumes" liquid. They wished to complete the imperfect embalming of the body which Joseph and Nicodemus had hastily begun.

XII. *The Resurrection and the Ascension.* xxiv.

24 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. ²And they found the stone rolled away from the sepulchre. ³And they entered in, and found not the body of the Lord Jesus. ⁴And it came to pass, as they were *much* perplexed thereabout, behold, two men stood by them in shining garments: ⁵and as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? ⁶He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, ⁷saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. ⁸And they remembered his words, ⁹and returned from the sepulchre, and told all these *things* unto the eleven, and to all the rest. ¹⁰It was Mary Magdalene, and Joanna, and Mary *the mother of* James, and other *women that were* with them, which told these *things* unto the apostles. ¹¹And their words seemed to them as idle tales, and they believed them

XXIV. 1—12. *The Resurrection*

For the order of events see p. 34.

1. *very early in the morning*] R.V. **at early dawn** (J. xx. 1), though the sun began to rise before they reached the tomb (Mk. xvi. 2).. *and certain others with them*] R.V. omits.

2. *rolled away*] Mk. more precisely **rolled back**.

3. *found not the body*] Even advanced sceptics admit this circumstance as *indisputable*.

4. *in shining garments*] R.V. **dazzling apparel**.

5. *Why seek ye the living among the dead?*] Comp. Acts i. 11.

6. *when he was yet in Galilee*] M. xvii. 22, 23.

10. *and other women*] Comp. ch. viii. 2, 3.

11. *believed them not*] R.V. **disbelieved them**—persistent incredulity.

not. ¹²Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

¹³And behold, two of them went *that same day* to a village called Emmaus, which was from Jerusalem *about threescore furlongs*. ¹⁴And they talked together of all these *things* which had happened. ¹⁵And it came to pass, that while they communed *together* and

12. *Then arose Peter*] For fuller details see J. xx. 2—9. *the linen clothes*] R.V. **the linen cloths**, a very general term, and perhaps including the linen bands in which the Body had been swathed in spices. Comp. J. xx. 6, 7. *laid by themselves*] Important as incidentally refuting the story disseminated by the Jews (M. xxviii. 11—15), or any violent removal of the Body. *departed, wondering in himself*] R.V. **departed to his home, wondering** (comp. J. xx. 10).

13—35. *The Disciples going to Emmaus*

There are ten recorded appearances of the Risen CHRIST (including that at the Ascension), of which St Luke only narrates three (the 4th, 5th, and 10th), though he alludes to others (e.g. the 3rd). They are (1) To Mary of Magdala. J. xx. 11—17 (*"Noli me tangere"*); Mk. xvi. 9. (2) To other women, who adore Him. M. xxviii. 9, 10. (3) To Peter. L. xxiv. 34; 1 Cor. xv. 5. (4) To the disciples on the way to Emmaus. L. xxiv. 13—35; Mk. xvi. 12, 13. (5) To ten Apostles and others. L. xxiv. 36—49; J. xx. 19—23; Mk. xvi. 14. (6) To the Eleven Apostles. The incredulity of Thomas removed. J. xx. 26—29. (7) To seven Apostles at the Lake of Galilee. J. xxi. 1—24. (8) To five hundred on a hill of Galilee. M. xxviii. 16—20; Mk. xvi. 15—18; 1 Cor. xv. 6. (9) To James, the Lord's brother. 1 Cor. xv. 7. (10) Before the Ascension. L. xxiv. 50, 51; Acts i. 6—9. Since more appearances of the Risen CHRIST than those here narrated were well known to St Paul (1 Cor. xv. 5—7), it may be regarded as certain that they were known also to St Luke.

13. *two of them*] It is expressly implied in v. 33 that they were not Apostles. One was Cleopas, of whom we know nothing, for the *name* is not the same as Clopas. The other is unknown, and un conjecturable. This exquisite narrative is given by St Luke alone, though the fact is *mentioned* in Mk. xvi. 12, 13. *a village called Emmaus, which was from Jerusalem about threescore furlongs*] See p. 45.

reasoned, Jesus himself drew near, and went with them. ¹⁶ But their eyes were holden that *they* should not know him. ¹⁷ And he said unto them, What *manner of communications are these* that ye have one to another, as ye walk, and are sad? ¹⁸ And the one of *them*, whose name *was* Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the *things* which are come to pass there in these days? ¹⁹ And he said unto them, What *things*? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: ²⁰ and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ²¹ But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these *things* were done. ²² Yea, and certain women *also* of our company made us astonished, which were early at the sepulchre; ²³ and when they found not his body, they came, saying, that *they* had also seen a vision of angels, which said

15. *Jesus himself drew near*] A beautiful illustration of the promise in M. xviii. 20.

16. *that they should not know him*] Rather, **recognise Him**. There are two other instances of the same remarkable fact. Mary of Magdala did not recognise Him (J. xx. 14), nor the disciples on the Lake (J. xxi. 4). The Resurrection Body of Our Lord was a Glorified Body.

17. *and are sad*] The true reading seems to be (as R.V.) **And they stood still, looking sad**.

18. *whose name was Cleopas*] See on v. 13. *Art thou only a stranger in Jerusalem*] R.V. **Dost thou alone sojourn in Jerusalem and not know**, i.e. art Thou the only man staying in Jerusalem who has not heard of the recent events?

19. *a prophet mighty in deed and word*] See Acts ii. 22.

21. *we trusted*] This would imply that now their hope was dimmed. *to day is the third day*] The expression seems to imply, "if there had been any hope it would have been confirmed before now."

23. *which said*] This mention of a sort of double hearsay

that he was alive. ²⁴ And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. ²⁵ Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ²⁶ ought not Christ to have suffered these *things*, and to enter into his glory? ²⁷ And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the *things* concerning himself. ²⁸ And they drew nigh unto the village, whither they went: and he made as though *he* would have gone further. ²⁹ But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. ³⁰ And it came to pass, as he sat at meat with them, he

(“women *saying*—of angels who *say*”) shews the extreme hesitation which appears throughout the narrative.

^{24.} *but him they saw not*] This phrase most naturally and tenderly expresses their incredulity and sorrow. Comp. J. xx. 13.

^{25.} *O fools*] The rendering is much too strong. R.V. **O foolish men.**

^{26.} *ought not Christ to have suffered*] Rather, **the Christ.** It was a divine necessity, M. xxvi. 54; J. xii. 24, 32, xi. 49–52; Acts xvii. 3; 1 Pet. i. 10, 11. Thus St Luke mainly dwells on the Resurrection as a spiritual necessity; St Mark as a great fact; St Matthew as a glorious manifestation; and St John in its effects on the minds of the members of the Church. (Westcott.)

^{27.} *beginning at Moses*] The promise to Eve (Gen. iii. 15); the promise to Abraham (Gen. xxii. 18); the Paschal lamb (Ex. xii.); the scapegoat (Lev. xvi. 1–34); the brazen serpent (Numb. xxi. 9); the greater Prophet (Deut. xviii. 15); and the star and sceptre (Numb. xxiv. 17); the smitten rock (Numb. xx. 11; 1 Cor. x. 4), &c. *and all the prophets*] Is. vii. 14, ix. 6, 7, xl. 10, 11, l. 6, liii. 4, 5; Jer. xxiii. 5, xxxiii. 14, 15; Ezek. xxxiv. 23; Mic. v. 2; Zech. vi. 12, ix. 9, xii. 10, xiii. 7; Mal. iii. 1, iv. 2; and many other passages. *expounded*] R.V. **interpreted.** *in all the scriptures*] Fragmentarily and multifariously, Heb. i. 1.

^{28.} *would have gone*] R.V. **would go.**

^{29.} *Abide with us*] It is this beautiful verse which has furnished the idea of Lyte's dying hymn, “Abide with me, fast falls the eventide.”

took bread, and blessed *it*, and brake, and gave to them. ³¹And their eyes were opened, and they knew him; and he vanished out of their sight. ³²And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? ³³And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, ³⁴saying, The Lord is risen indeed, and hath appeared to Simon. ³⁵And they told what *things were done* in the way, and how he was known of them in breaking of bread.

³⁶And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. ³⁷But they were terrified and affrighted, and supposed that *they* had seen a spirit. ³⁸And he said unto them,

30. *he took bread, and blessed it, and brake, and gave to them]* R.V. **the bread.** Comp. ch. xxii. 19. Perhaps the pierced hands, perhaps the familiar blessing and gesture, dispelled all doubt.

31. *he vanished]* See on v. 16.

32. *while he talked with us]* R.V. **to us.** "Never man spake like this man," J. vii. 46.

33. *and returned to Jerusalem]* "They fear no longer the night journey from which they had dissuaded their unknown companion." Bengel.

34. *hath appeared to Simon]* The same appearance, to Simon alone, is mentioned in 1 Cor. xv. 5, but there is not even a tradition as to the details. (The passage in 1 Cor. xv. 4—8 is the earliest written allusion to the facts of the Resurrection.)

35. *in breaking of bread]* R.V. **in the breaking of the bread.** The alteration is important as giving to the act a sacramental character.

26—49. *Appearance of JESUS to the Apostles; and last Teachings*

36. *stood in the midst of them]* The words imply a sudden appearance. The Eleven, with the exception of Thomas the Twin, were sitting at supper, with the doors closed through their fear of the Jews (J. xx. 19).

37. *terrified]* Lit. **scared.** *had seen a spirit]* R.V. **beheld a spirit.** See on v. 16.

Why are ye troubled? and why do thoughts arise in your hearts? ³⁹Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. ⁴⁰And when he had thus spoken, he shewed them *his* hands and *his* feet. ⁴¹And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? ⁴²And they gave him a piece of a broiled fish, and of a honeycomb. ⁴³And he took *it*, and did eat before them. ⁴⁴And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all *things* must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the

38. *thoughts*] R.V. **reasonings**.

39. *handle me, and see*] 1 J. i. 1; comp. J. xx. 20, 27. *hath not flesh and bones*] "I am not a bodiless spirit" are words attributed to Him by Ignatius (*ad Smyrn.* 3).

40. *and his feet*] which must therefore have been *pierced*, and not merely *tied* to the Cross.

41. *believed not for joy*] R.V. **still disbelieved for joy**. One of the psychological touches of which St Luke is fond, and profoundly true to nature (comp. Livy, xxxix. 49). *any meat*] R.V. **anything to eat**; see on ch. iii. 11, viii. 55.

42. *a piece of a broiled fish*] A meal of fish at Jerusalem might surprise us, if we did not learn from the Talmud that it was regularly supplied from the Lake of Gennesareth. *and of a honeycomb*] R.V. omits.

43. *and did eat before them*] This was one of the "infallible proofs" appealed to in Acts i. 3; comp. J. xxi. 12, 13.

44—49. *Last Teachings*

This section is probably a summary of Our Lord's teaching, perhaps on different occasions.

44. *These are the words*] i.e. this is the meaning of the words. *which I spake unto you*] ch. xviii. 31; M. xvi. 21. *while I was yet with you*] Important as shewing that the forty days between the Resurrection and the Ascension were not *intended* to be a continuous sojourn with the disciples, or an integral portion of the Lord's human life. *which were written*] See on vv. 26, 27. *the law...the prophets...the psalms*] This corresponds

psalms, concerning me. ⁴⁵Then opened he their understanding, that *they* might understand the scriptures, ⁴⁶and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ⁴⁷and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. ⁴⁸And ye are witnesses of these *things*. ⁴⁹And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

⁵⁰And he led them out as far as to Bethany, and he lift up his hands, and blessed them. ⁵¹And it came to pass, while he blessed them, he was parted from them,

with the (possibly later) Jewish division of the Old Testament into the Pentateuch, Prophets, and Kethubhim (Hagiographa).

^{45.} *opened he their understanding* (R.V. **mind**)] Spiritual things can only be spiritually discerned (1 Cor. ii. 10—13; Ps. cxix. 18). *that they might understand the scriptures*] Hence the power with which they—till this time so dull and slow of heart—henceforth explained them, Acts i. 16, 20, ii. 16, 25, &c.

^{46.} *and thus it behoved Christ to suffer, and to rise*] R.V. **that the Christ should suffer, and rise again.**

^{47.} *remission of sins*] See ch. i. 77 and 1 J. ii. 12. *among all nations*] R.V. **unto all the nations.** Comp. Gen. xii. 3; Ps. xxii. 27; Is. xlix. 6. See on ch. ii. 32. *beginning at Jerusalem*] Is. ii. 3; Mic. iv. 2.

^{48.} *ye are witnesses*] J. xv. 27, &c.

^{49.} *the promise of my Father*] both in the prophecies of the Old Testament (Is. xlv. 3; Ezek. xxxvi. 26; Joel ii. 28) and by His own mouth (J. xiv. 16, 17, 20, xv. 26, xvi. 7). *endued*] R.V. **clothed.** For the metaphor see Rom. xiii. 14; Eph. iv. 24.

50—53. *The Ascension*

^{50.} *he led them out*] Not of course at the conclusion of the last scene, but at the end of the forty days, Acts i. 3. *as far as to Bethany*] R.V. **until they were over against Bethany.**

^{51.} *he was parted from them*] R.V. **he parted from them.** "A cloud received him out of their sight" (Acts i. 9). *carried up into heaven*] See Eph. iv. 8. The withdrawal of His Bodily Presence preceded His Spiritual Omnipresence.

and carried up into heaven. ⁵²And they worshipped him, and returned to Jerusalem with great joy: ⁵³and were continually in the temple, praising and blessing God. Amen.

52. *returned to Jerusalem*] For fuller details see Acts i. 3—12. *with great joy*] as JESUS had promised (J. xvi. 20, 22).

53. *continually in the temple*] This expression is one of the links between the Gospel and the Acts (see Acts ii. 46, iii. 1, &c.). *praising and blessing God*] Acts ii. 46, v. 42. "Praise is the fruit of joy." *Amen*] Probably a liturgical addition. It stands similarly at the close of Mk. "The Ascension," says Godet, "realises in the person of the Risen Son of Man the design of God towards Humanity"; see Rom. viii. 28, 29; Eph. ii. 6; Heb. ii. 10. •The work of CHRIST is continued by the Church, enlightened by the Spirit of God at Pentecost, and awaiting its perfection at the Second Advent.

EXCURSUS

THE DOUBLE GENEALOGIES OF CHRIST AS THE SON OF DAVID.

THE general facts are these:

The genealogy of Our Lord in St Matthew *descends from Abraham to Jesus*, in accordance with his object in writing mainly for the Jews.

The genealogy in St Luke *ascends from Jesus to Adam*, and to God, in accordance with his object in writing for the world in general.

The two main difficulties which we have to meet are

(a) The difference in the number of the generations;

(b) The difficulties in the dissimilarity of the names.

(a) The difficulty as to *the number of the generations* is not serious, because St Matthew has arranged his genealogies in an arbitrary numerical division of fourteen.

(b) The difficulty as to *the dissimilarity of names* will of course only affect the two steps of the genealogies at which they *begin* to diverge, before they again coalesce in the names of Shealtiel and of Joseph.

One of the commonest ways of meeting the difficulty has been to suppose that St Luke is giving the genealogy not of Joseph but of Mary—the genealogy of Christ by *actual birth*, not by legal claim. This view is now abandoned. But it should be observed that though the Virgin's genealogy is not given, yet her Davidic descent is assumed by the sacred writers (Lk. i. 32; Acts ii. 30, xiii. 23; Rom. i. 3, &c.), and was in all probability involved in that of her husband.

A. We proceed to ask, how can Joseph be called in St Matthew the son of Jacob, in St Luke the son of Eli? Perhaps *Jacob* was childless, and *Eli* became by a levirate marriage the father of Joseph. If this be so, then St Matthew's is *throughout* the legal, and St Luke's *throughout* the *natural* genealogy.

B. We have now to explain why St Matthew says that Shealtiel (Salathiel) was *the son of Jeconiah*, while St Luke says that he was *the son of Neriah*.

The true answer seems to be that Jehoiachin (Jeconiah) was either actually *childless*, as was so emphatically prophesied by Jerem. xxii. 24—30, or that, at any rate, his children (if he ever had any, as seems possible from v. 28; 1 Chr. iii. 17—19) died childless in Babylon.

If these very simple and probable hypotheses be accepted no difficulty remains.

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